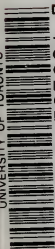


LIFE AND WORK OF
D. J. MACDONNELL

UNIVERSITY OF TORONTO



3 1761 01725031 7



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



MR. MACDONNELL IN THE PULPIT.

Eccles. B
M.

"Faithful unto death."

LIFE AND WORK
OF
D. J. MACDONNELL

MINISTER OF ST. ANDREW'S CHURCH, TORONTO

WITH

A SELECTION OF SERMONS AND PRAYERS

EDITED BY

PROF. J. F. McCURDY, PH.D., LL.D.

With Portraits and Illustrations

39500
14/7/97

TORONTO:
WILLIAM BRIGGS

1897

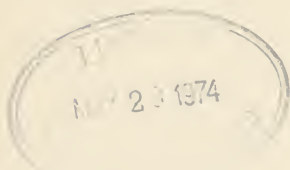
EX

9225

M225M23

cap. 2

Entered according to Act of the Parliament of Canada, in the year one thousand eight hundred and ninety-seven, by WILLIAM BRIGGS, at the Department of Agriculture.



*“ Oh, strong soul, by what shore
Tarriest thou now? For that force
Surely has not been left vain!
Somewhere, surely, afar,
In the sounding labour-house vast
Of being, is practised that strength,
Zealous, beneficent, firm !”*

*“ Was Du gewonnen hast und was gespendet
Was deiner Liebe Fülle bot
Was Du begonnen hast und was vollendet
Entwindet nimmer uns der Tod.”*

PREFACE.

THE principal object of the present work is to present a life-like portraiture of a man of unique moral and intellectual character, and one of the best beloved men of his time—one who was also a strong and enduring force in the religious life of his city, his denomination, and indeed of the whole Dominion. All the available material that could fairly illustrate his mental and spiritual development, as well as his life-work, has been freely utilized.

A particular account is also given of the growth and activity of St. Andrew's Church, Toronto, and of the religious and moral work accomplished through it during his pastorate. The enterprises of the Presbyterian Church in which he took a prominent part, are also duly noticed, as well as the public movements to which he lent his aid.

A place is also given to Mr. Macdonnell's friends and co-workers, particularly those who, like him, have fulfilled their earthly labours.

The chapters that deal with Mr. Macdonnell's career up to the time of his settlement in Toronto have been written by his sister, Mrs. Robert Campbell, of Montreal, whose hand also appears frequently throughout the volume. Dr. Campbell has dealt with "The Ecclesiastical Trial." For nearly all of the remainder of the book the general editor is directly responsible, but many loving friends have

made important contributions. Among these, special mention is due here to Mr. Archibald MacMurchy, who has given valuable information with regard to the earliest years of Mr. Macdonnell's Toronto ministry, and to Rev. J. A. Macdonald, who, besides making a written contribution, has had charge of the illustrations.

A word should be said as to the selection of Sermons and Prayers appended to the volume. As a rule, Mr. Macdonnell wrote out his discourses in full only in the earlier years of his ministry. During the last eighteen or twenty years he nearly always spoke from an abstract. In a very few cases these are written continuously, so that they may be printed without change. Such, for example, is No. X. in the present selection. In the great majority of instances, anything that represents his later and mature thoughts remains in an abridged form unavailable for publication. It will be readily understood, therefore, that at best we can give but a meagre and inadequate representation of his pulpit efforts. Only two of the discourses—Nos. VII. and VIII.—have had his own revision. We can merely hope that the small collection presents at least some of his dominating thoughts and sentiments.

His written Prayers proceed mainly from the first ten years of his ministry. It will be observed that the language is coloured by the phraseology of the liturgies which he delighted to read and study, especially the *Euchologion*.

J. F. M.

TORONTO, June 2nd, 1897.

CONTENTS.

	PAGE
CHAPTER I.	
Childhood and School-days	1
CHAPTER II.	
A Lad at College	10
CHAPTER III.	
The Youthful Teacher	18
CHAPTER IV.	
In Scotland and Germany	22
CHAPTER V.	
Mental Struggles and Ordination	36
CHAPTER VI.	
Ministry in Peterboro'	43
CHAPTER VII.	
Marriage	53
CHAPTER VIII.	
The Call to Toronto	60
CHAPTER IX.	
St. Andrew's of the Old Time and the New	65

	PAGE
CHAPTER X.	
A Home Mission Church and Minister	74
CHAPTER XI.	
Church Building and Church Union	81
CHAPTER XII.	
The Ecclesiastical Trial	88
CHAPTER XIII.	
Sunshine in the Storm	136
CHAPTER XIV.	
"Gold Tried in the Fire"	146
CHAPTER XV.	
Building up St. Andrew's	155
CHAPTER XVI.	
The Alma Mater	162
CHAPTER XVII.	
Life's Tasks Made Clearer	169
CHAPTER XVIII.	
Losing and Helping	178
CHAPTER XIX.	
The Hymnal—His Mother's Death	186
CHAPTER XX.	
Tempting Offers and Sore Bereavements	191
CHAPTER XXI.	
Augmentation	199

CONTENTS.

ix

CHAPTER XXII.

PAGE

Strengthened and Strengthening 210

CHAPTER XXIII.

Work and Worship in St. Andrew's 227

CHAPTER XXIV.

Minister and Church in their Prime 235

CHAPTER XXV.

The Temperance Question 242

CHAPTER XXVI.

A Kindred Spirit 247

CHAPTER XXVII.

Question of the Confession 254

CHAPTER XXVIII.

The Equal Rights Movement 259

CHAPTER XXIX.

St. Mark's Church and Other Cares 275

CHAPTER XXX.

Visit to the Pacific Coast 281

CHAPTER XXXI.

St. Andrew's Institute 287

CHAPTER XXXII.

Travelling for Health 310

CHAPTER XXXIII.

Declining Strength and Added Duties 326

CHAPTER XXXIV.		PAGE
Death of Mrs. Macdonnell: Her Character and Influence	.	343

CHAPTER XXXV.		
The Heroic Struggle	. . . . .	355

CHAPTER XXXVI.		
Sickness and Death	. . . . .	377

CHAPTER XXXVII.		
The Man and His Power	. . . . .	392

SERMONS.

I.	Creation Waiting for Deliverance	. . . . .	409
II.	Faith	. . . . .	423
III.	Hunger and Thirst After Righteousness	. . . . .	430
IV.	Suffering Love	. . . . .	438
V.	The Knowledge of the Truth	. . . . .	442
VI.	The Place and the Way	. . . . .	451
VII.	Who May Be Communicants in the Presbyterian Church?	. . . . .	457
VIII.	Death Abolished	. . . . .	474
IX.	Citizenship in Heaven	. . . . .	490
X.	The True Consolation	. . . . .	496

PRAYERS.

I.	For the Forty-eighth Highlanders	. . . . .	499
II.	A Morning Prayer for the Children	. . . . .	500
III.	Intercessory Prayer After Sermon on Rom. xii. 13	. . . . .	501
IV.	Prayer After Sermon on Ps. cxix. 18	. . . . .	502
V.	Prayer Before Communion	. . . . .	503
VI.	Prayer After Communion	. . . . .	505

PORTRAITS AND ILLUSTRATIONS.

	PAGE
Mr. Macdonnell in the Pulpit	<i>Frontispiece</i>
Bathurst Church and Manse	4
St. Andrew's Manse, Fergus—"Kirkhall," Fergus	54
St. Andrew's Church, Toronto (1830-1877)	66
St. Andrew's Church, Toronto	84
Mr. Macdonnell in 1881	222
St. Andrew's Institute	302
The Chaplain of the 48th Highlanders	330
Mrs. Macdonnell	348

ERRATA.

Page	21	Line 10, for "1861" read "1860."
"	38	" 22, for "take" read "have."
"	40	" 26, for "Presbyterians" read "Presbyteries."
"	79	" 21, for "McNabb" read "McNab."
"	144	" 9, for "they" read "James."
"	181	" 24, for "George" read "Gregg."
"	192	" 11, after "Presbyterian" insert "church."
"	233	" 6, after "listener" insert "the."
"	335	" 26, for "29" read "28."
"	388	" 1, for "veil" read "belt."

CHAPTER I.

CHILDHOOD AND SCHOOL-DAYS.

FIFTY years ago the little town of Bathurst, New Brunswick, was a more thriving and important place than might seem probable to the modern tourist. Its little land-locked harbour was visited by numerous ships employed in the extensive lumber trade of that day, which, with fishing and other industries, supported a mixed population of native Acadians and enterprising British settlers. To minister to the spiritual needs of the Scottish section of this community, the Colonial Committee of the Church of Scotland, in the year 1840, appointed the Rev. George Macdonnell, who had just then completed his course of study at Edinburgh University, and offered himself for foreign or colonial mission work.

Mr. Macdonnell's father had come, some twenty years previously, from Kirkcaldy in Fifeshire, to Halifax, Nova Scotia, with a young family. George, his eldest son, had been educated at the well-known classical school of Dr. Twining in Halifax, and then, in compliance with his father's wish, entered the merchant office of the late Leander Starr. But a desire cherished from childhood to serve God in the

office of the ministry, led him, even in opposition to the paternal arrangement to resign the tempting prospects of a mercantile career and spend ten years in his native land in preparation for his chosen life-work.

While offering himself freely to the Colonial Committee for service in any land, it had been with the hope that he might be sent to the North American colonies, where so much of his life had already been spent, and to which he was bound by so many ties of home and friendship; so that it was with a joyful heart that he sailed from Liverpool for Bathurst in August, 1840.

Shortly after his induction as minister of St. Luke's Church, Bathurst, Mr. Macdonnell was married to Eleanor, youngest daughter of Mr. James Milnes, of Stubbinedge, Ashover, Derbyshire, who with her widowed mother had spent most of her life in Halifax. There, first as pupils, and subsequently as teachers in the same Sabbath School, an attachment had been formed, resulting in the long engagement of more than ten years, now so happily brought to a close. The congregation at Bathurst warmly welcomed their young minister and his wife, and among this people were spent eleven years of earnest work, such as the needs of the new country and the missionary ardour of the worker called forth. During these years, children, one after another, were given to them, awakening in the father and mother new views of life and duty. On the 15th of January, 1843, their eldest son was born,

and shortly after baptized Daniel James, in remembrance of his two grandfathers, though the second name was the only one ever used.

Among the influences that helped to mould the character which in later life attained to such strength and beauty, we must give the first place to the atmosphere of the home—a home in which both parents were profoundly impressed with the possibilities bound up in the life of a child, and had constantly before their minds the highest ideals of life and character in the training of their children. “Plain living and high thinking” is a phrase which is perhaps most expressive of the underlying motives and inspirations of their home management. The daily life of their children was simple and healthful. No expensive toys and few children’s books ever reached their hands; but the simplest things gave them intense pleasure, and contentment was one of the earliest lessons they learned.

Early companionships and associations, too, had their share in the formative process. There was “good society” in Bathurst, using these words not merely in their conventional sense, but as meaning Christian people of culture and refinement, who took time from the pursuit of mere wealth to foster the wider and deeper life of heart and mind; whose children had much the same simple upbringing as the children of the manse. Hotels “were not” in those days, and Mr. Macdonnell, with the Highland instinct for hospitality strongly developed, counted it a privilege to entertain wayfarers of high or low degree, by

which means many an interesting stranger spent a night beneath his roof, and many were the "foregatherings" of ministers from up the Restigouche and from beyond the Miramichi on their toilsome journeys to Presbytery or Synod: and many were the stirring tales of adventure by forest roads or in pilot-boats to which the children eagerly listened, and which were treasured carefully for future use as the groundwork of tragic dramas in the playroom.

An innate love of teaching and the desire to see growing up in their minds something of his own enthusiasm for study led Mr. Macdonnell to begin at the earliest possible age the education of his children, with the result that they were conjugating French verbs and declining Latin nouns at an age when modern children are still in the kindergarten. If this was a mistake, no perceptible harm was done in this instance. The lessons were easily and cheerfully learned, and left no sense of oppression on the child mind, nor lessened in any degree the enjoyment of play hours.

A pleasant picture frames itself before the mental vision of the writer, of the little white church and manse on the sloping hillside overlooking the village, and a quaint group of pinafored, sun-bonneted, short-jacketed little folk, who played "house" in the manse garret, or in the pine grove beside the doctor's house over the way, or paddled among the logs by the water's edge, making long voyages, often disastrous, from which they arrived dripping and bedraggled at the kitchen door, to be soundly lectured and



BATHURST CHURCH AND MANSE.

carefully re clothed by the kind-hearted "Margaret," who reigned over those regions for the time.

To leave these delights and obey the call to lessons must have been often a hardship for the fun-loving boy. But it was obeyed uncomplainingly, docility and the desire to give satisfaction to parents and friends having been his most marked characteristics at that period, along with a conscientiousness which was the most prophetic of his qualities. But there was more than this; for it cannot be doubted that from the earliest childhood his heart was given to Christ, and his nature was always open to the gracious influences of Heaven. The children of this family were early taught to believe that they were of the "household of faith," "heirs of the promises," and to look forward to a growth in grace in the simplest and most natural manner. If as a result of this teaching no great crisis in the soul's history was ever experienced, the end was reached as effectively in this case, the Holy Spirit following with blessing the faithful ministrations of the parents.

As soon as the older children could read fluently, a series of Sunday afternoon readings was inaugurated, and continued for many years, beginning punctually at five o'clock, and terminated by the welcome sound of the tea-bell. The books chosen were at first such as "The Dairyman's Daughter," "The Shepherd of Salisbury Plain," or some of Janeway's writings for children, the character of the books growing more formidable as years passed. These were followed by Doddridge's "Rise and Progress of Religion in the

Soul," Boston's "Crook in the Lot," Baxter's "Saints' Rest," or "The Marrow of Modern Divinity," sometimes varied by biographies of the great and good who had passed to their reward. In this way a large amount of reading was accomplished which, while undeniably fatiguing and often uncongenial to young minds at the time, yet left its mark, and must be held to have been one of the restraining safeguards in times of doubt and difficulty in later years.

For the sake of companionship with other boys, James was very early entered at the Grammar School of the little town, and continued to attend it while the family remained in Bathurst. Here the trials of life began. Inheriting from his mother that shy and sensitive temperament which renders its possessor so keenly alive both to pain and pleasure, many were the tribulations "of this little scholar, scarcely seven years old," understood only by the sympathetic mother, then and always his close confidante. The home training, however, was that which really made an impression. Every event was turned to account as the foundation of an object lesson. God's works and ways in nature and providence were constantly kept before the young mind. School books were little used; reading lessons were oftenest from the columns of such papers as the *Times* and *Scotsman*; geography was learned by a constant use of the atlas to look up the places mentioned in the newspaper articles. These things could not have been uninteresting even to very young children, at a time when the controversy, which culminated in the

Crimean War, was agitating the minds of all Europe, and political geography was becoming such an exciting study. All these affairs were talked of and explained to the children, who, while interested only in "a tale that is told," nevertheless retained both impressions and information.

And so a most uneventful childhood slipped quietly away, giving no hint or promise of the energy and capacity that distinguished the coming years. It was in the heart and mind of the father that hopes and visions of a worthy future grew and were cherished ; and it is most touching to find recorded in the letters and diaries of that date, how early this father's personal aims and ambitions became merged in plans and provisions for the future of his children. Partly influenced, no doubt, by the then prevalent idea that the best of education could not be obtained anywhere so well as in Britain, and by the superior advantages there to be had at small cost, Mr. Macdonnell resigned his charge in Bathurst, and removed with his family to Scotland early in 1851. Ten years, however, had so altered the aspect of things at home, that only disappointment awaited his plans for a settlement there, and he soon became more firmly convinced than before that the work for which he was suited lay in the colonies. In little more than a year, a pressing request having come from the Kirk in Upper Canada for recruits to man her ranks, Mr. Macdonnell again turned his face westwards, landed in New York late in the summer of 1852, and was shortly afterwards settled as minister of Nelson and

Waterdown, a congregation in the Presbytery of Hamilton.

The year in Scotland had been rich in lessons of many kinds to "the children from America," who were such a source of wonder and curiosity, not always kindly, to their Scottish school-mates. In after days, this time was always looked back to as a sort of visit to fairy land, of which many of the incidents faded from memory, while others remained clearly impressed. Princes Street Gardens, the Queen's Park, and Her Majesty's visit to Edinburgh in 1851; Loch Lomond and the Clyde; the Scottish mansees of Corstorphine, Dirleton and Riccarton, were scenes that were never forgotten. The unpleasantnesses of school life at the Edinburgh Academy and Kilmarnock High School were compensated for by Saturday excursions to those delightful spots and by the kindness of their father's friends in country mansees.

New scenes and a totally new social atmosphere were those to which the family found themselves transplanted in their Upper Canadian home. A rich farming land of orchards and meadows, a land literally "flowing with milk and honey," had fostered a people whose very prosperity perhaps unfitted them to sympathize with the view of life and duty so uncompromisingly proclaimed to them Sabbath by Sabbath; and a short ministry of scarcely three years ended somewhat abruptly in Mr. Macdonnell's removal to St. Andrew's Church, Fergus in May, 1855.

But wherever the home, or whatever the circum-

stances, one of the first considerations of the parents was that of schools and school-masters for their children. In 1852 the late Dr. Tassie, so well known afterwards as head-master of the Galt Collegiate Institute, was in charge of the Grammar School at Hamilton, and for the brief period preceding Mr. Macdonnell's settlement in Nelson, his son was placed under Mr. Tassie's care. The district school in Nelson had about the same time selected as a teacher the late Dr. Robert Douglas, then a student of Queen's College, and under his wise and kind-hearted direction James made rapid progress, especially in classics, while the home training went on as it had always done. Meanwhile Mr. Tassie had been appointed head-master of the Galt Grammar School, and in 1854 James was once more placed in his hands to be fitted for matriculation at the University. The life at school was in many ways uncongenial to the home-bred boy, but the classical training was an invaluable foundation for later studies. Dr. Tassie was perhaps the best drill and disciplinarian to be found in the Province in those days, entirely devoted to his work, and appreciating a boy chiefly for his receptive faculty. He did not fail to recognize the capacities of this pupil, and so well prepared was James when he appeared before the authorities of Queen's for matriculation in October, 1855, that he stood first in his examinations for entrance there, and carried off a scholarship of \$40. The result of the three sessions in Arts satisfied even the high expectations of his father, and he graduated B.A. with honors in the spring of 1858.

CHAPTER II.

A LAD AT COLLEGE.

OF the student life at Queen's, James' friend, Miss Machar, the "Fidelis" of Canadian literature, writes: "To leave the sheltering influence of home, and enter upon the comparative freedom of college life at twelve, is for most boys a hazardous experiment. In the case, however, of the earnest and conscientious boy whose character has already been indicated, there was little risk. Even then his animating impulse and guiding star seemed to be what they remained throughout life—the desire to follow Christ and to do His duty.

“ ‘ Like as a star
That maketh not haste,
That taketh not rest,
Be always fulfilling
Thy God-given 'hest.’ ”

“That his warm and impulsive temperament, his readiness to please others, laid him open to many temptations, there can be little doubt; but these seemed to be always so controlled by the divine inspiration of love to Christ, that faithfulness in

study and blamelessness in recreation appeared to cost little effort. His naturally straightforward and open nature helped him to maintain a record without reproach. 'His eyes looked straight before him.'

"Prepared as he had been by careful home training, as well as by a most capable school-master, he did not find his college work burdensome. The curriculum of the university was like that of other Canadian colleges, considerably less advanced than it has since become, otherwise a boy of twelve could hardly be expected to cope with it. Still, the work was of a more advanced character than that which is usually expected of school-boys of that age in the Grammar School. But 'little Jemmy Macdonnell,' as he was affectionately styled by friends, and even professors, held his own manfully with fellow-students much his senior, and at the close of the session carried off high honors.

"Nor did the application to study required for this success in the least impair the natural buoyancy of a healthy nature. He was always ready to join his comrades in the then favorite game of cricket, and with his always characteristic love of music he was somewhat famous for the charming and unaffected way in which he sang simple songs, such as 'Annie Laurie,' then at the height of its popularity; while in church his sweet boyish voice could always be heard, clear and spirited, as it continued to be to the close of his life.

"His winning charm of nature seemed to attract to him fellow-students of the most dissimilar types.

One of his earliest college comrades—his room-mate during the first session—then an impulsive young Celt, afterwards a distinguished pupil of the famous Dr. Syne, is now well known throughout the Western States as Dr. Donald Maclean, one of the most eminent surgeons in America. A friend much older than himself, yet drawn to him by close affection, is now Dr. James Douglas, at that time destined for the ministry, but afterwards led by circumstances to enter into scientific and mining pursuits.

“Among his professors were two of the most able and esteemed teachers who ever adorned Queen’s University, the late Dr. James George, and the venerable Dr. James Williamson, who preceded his pupil into the valley of the shadow by only a few months. Both of these professors were much appreciated by Mr. Macdonnell, and in the case of Dr. Williamson the friendship then begun lasted till the venerable professor’s long and useful life closed.

“Circumstances led to Mr. Macdonnell’s spending his second session at college, and also one of the later sessions in his theological course in St. Andrew’s manse, Kingston, under the fatherly care of the late Rev. Dr. Machar, for many years the well-known minister of St. Andrew’s Church, Kingston, and also for some ten years Principal of Queen’s University. Dr. Machar’s only son, John Maule Machar, Q.C., was one of his classmates that year—though a year before him in college standing—and the boys pursued their studies together, with benefit to both. With all the members of the manse family the intimacy then

begun continued cordial and unbroken through life. Dr. Machar was an object of much veneration to the young divinity student, and in his own pastoral life he afterwards made him, in some respects, his model. Toward his motherly friend, Mrs. Machar, his affection was throughout his after life almost that of a son, and her rare gifts of mind and heart and true nobility of character helped to mould his own at the most plastic time of a boy's life. Her unusual breadth of mind as well as her practical Christian wisdom had also a great influence on his own mind and spirit, and were among the numerous hidden springs which fed his spiritual being and enriched the fund of thought and experience from which he was enabled to preach for so many years with so much benefit to many hearts and souls. Throughout after life, as long as Mrs. Machar lived, he never lost his high regard for her Christian judgment, which on an important occasion he thus expressed: 'There is hardly a living man, or woman either, whose counsel I value so much as I do yours.' One of his leading characteristics, perhaps next to his docility, was, that he seemed impelled by the law of his being to throw his whole heart and interest into all that he undertook. A game of croquet would engross his whole attention while he played; and he always obeyed the scriptural injunction to 'do with his might whatsoever his hand found to do.'"

The summer holidays during those years, spent at Fergus, were seasons of intense enjoyment. Released from the strain of college routine, James was at once

the light-hearted, fun-loving boy again, without a care, ready for any frolic. Of the other members of the family, an elder sister and one younger brother were so nearly of his own age, that they had always shared the same tastes and pursuits, while the remaining brother, some years younger, was regarded as belonging to a different era, a little person to be patronized rather than made a companion of. He, however, bore this philosophically, and the relations of the various members of the home circle to each other were affectionate and happy, though the Scottish reserve in their natures did not admit of very much demonstrativeness. In a busy household like their mother's there was occupation for all. There was the horse to be cared for, the store of winter firewood to be prepared and piled away, and their mother's garden to be weeded and raked. By way of more undeniable "recreation" there were cricket with the village boys on the "common," swimming above the mill-dam, or long tramps to favourite trout streams and triumphant return with the shining spoil.

As a lad of eighteen, he preached his first sermon while on one of these excursions. The boys set out early in the week on a trip to the Saugeen and the Maitland, famous trout streams in those days—sending on their baggage by stage and fishing all the streams they crossed on the way to Allan Park, in the County of Grey, where they were to spend Sunday. Here a very interesting Glasgow family of three old bachelors, with a maiden sister, had "spread their table in the wilderness," and dispensed Scottish

hospitality to such wayfarers. The father of the fishermen, who had an episcopal oversight of all the district between Fergus and Lake Huron, must needs improve the occasion to have preaching on Sunday—ministers and churches being almost unknown in that district at the time—and had sent forward the announcement that James would preach, which was duly intimated to the settlers, and a sermon was put into the “carpet-bag.”

The fishermen arrived on Friday at Allan Park, much in need of the changes of raiment that were expected to be awaiting them there, but to their consternation no baggage had arrived. The Saturday stage came, but brought nothing. Here was a situation! No clothes; no sermon! What was to be done? To preach in the garments in which he had been wading the trout streams, crawling through the underbrush, and mired in the swamp, would not be for edification. And then the sermon! However, there was nothing for it but to go ahead. Saturday night and Sunday morning were spent by the divinity student in hard work, and a sermon was got ready. Then the neighbourhood was placed under contribution to furnish forth the preacher in suitable habiliments; and so it was that when church time came he appeared in a reverend suit of solemn black, though no doubt the clerical tailor would have shuddered could he have beheld the cut and fit of the garments. There was in the middle of that sermon what might have seemed like a painful pause, not easily accounted for; but it came to an end, and the sermon to its

conclusion, and the good settlers went home quite unconscious of the difficulties under which their spiritual wants had been ministered to.

Long delightful hours were spent during these summer days in reading aloud, while mother and sister stitched away at "band and gusset and seam" of the household sewing (for the sewing-machine agent had not then penetrated so far into the interior), and all could listen undisturbed to the lines of Macaulay, Kinglake, Prescott or Carlyle, Scott, Dickens, or the later English poets. James' taste for poetry was first awakened by a "Lalla Rookh," which had been one of his earliest prizes. It was a finely illustrated copy, and the gorgeous descriptions and flowing metre caught his ear and kindled his imagination. The poetry of Scott and Tennyson aroused his dormant interest in nature. Season after season came and went, leaving their mark on the fast maturing mind and body, the spiritual part of his nature opening out like a flower before the morning sun. He was learning from many teachers outside the walls of home or college, but he seemed possessed of some mental alembic by means of which he absorbed only the good and rejected the evil.

Yet it was not always "sunshine in the soul" even of this happy young Christian. There were times when a sense of personal unworthiness and self-distrust weighed heavily on his heart, when his almost morbid conscientiousness, together with the sensitive poetic temperament, derived from his Celtic ancestry, plunged him into depths of despondency.

One of these seasons is particularly remembered, as following closely after his first communion, which had been a season of high spiritual enjoyment—a fact which needs no explanation to the experienced Christian. The wise counsels of his father helped him out of this “slough of despond” to firmer footing on the Rock of Ages, pointing him away from self and too much self-dissection, and urging more absolute dependence on the only Mediator and atoning Sacrifice.

A friend who came to know him better in after days, looking back to that time says: “What I remember particularly about James Macdonnell is the joyous, happy way in which he used to come running into the office, when he came home for his holidays, and his hearty, friendly way of holding out his hand with such a cheery ‘How do you do? How are you all?’—at the same time giving one a handshake worthy the name. Of course, as you belonged to the Old Kirk, and we to the Free, our acquaintance, strange as it may seem nowadays, was very slight. But when the son of the Old Kirk manse married the beautiful, much-loved daughter of the Free manse, Melville congregation adopted James Macdonnell and took him to their hearts.”

CHAPTER III.

THE YOUTHFUL TEACHER.

It had been kept in mind all through his college course that as soon as circumstances permitted, James was to seek employment as a teacher; not only that he might thereby help to eke out the slender home finances, but because his father had very early impressed upon his mind his own estimate of the office of a teacher of youth, as next in importance to that of the Christian ministry itself, and affording the most valuable assistance to a young man with that ministry in view, in the way of developing and strengthening self-reliance, and the best methods of influencing other minds. His first effort in this new line was made when little more than fifteen years of age, just after receiving his degree of B.A. at Queen's University, and the scene of his initiation was the village of Vankleek Hill. One can easily suppose that the trustees must have stood somewhat aghast when this very youthful school-master presented himself as the successful candidate for the position of head-master of their Grammar School. But they had no occasion to regret the choice they had made on the strength of testimonials from the authorities of Queen's and personal friends.

On his career as a teacher he sometimes looked back with amusement, and often expressed his wonder at its comparative success, considering his youth and lack of specific training. But he went into it as into all things, with a conscientiousness and a sense of responsibility toward his pupils which made him spend himself in hours of private preparation, and bring into use all his various acquirements for their benefit without stint.

Thus early the life that he lived was a sweetening and uplifting influence, shed abroad unconsciously; the outgrowth of the inward desire to consecrate his whole being to the service of God in the spirit of the command, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; think on these things." These words may be said to have formed the keynote of his harmonious, life-long Christian character.

In October, 1859, he was offered the assistant mastership of the Queen's College Preparatory School, an upward step he was strongly advised to take. The institution of this school was contemporaneous with that of the college itself. Early in the forties the few Grammar schools in the country were widely scattered. Young men from rural districts, who then, as now, constituted the majority of the candidates for the ministry, had therefore to go from home in any case in order to prepare for the matriculation examination at Queen's, and the authorities of the college wisely concluded that they might as well

come to Kingston at once, and receive their preparatory training under the eye of the professors. For upwards of twenty years this preparatory department was maintained, under a succession of efficient teachers. The school was largely taken advantage of also by the citizens of Kingston, whose sons were destined for the University, and who discerned its superiority to the ordinary Grammar School. Here Mr. Macdonnell was brought into contact, first, with a number of young men having the ministry in view, and, secondly, with about threescore of the youth of Kingston, many of whom afterwards distinguished themselves at the University, and have since been heard of in the larger university of the world. The position was, therefore, not without its attractions, although the work was hard and the remuneration small.

The appointment of his assistants lay with the head-master, who at this time chanced to be Mr. Robert Campbell, M.A., now minister of St. Gabriel Church, Montreal, and joint-clerk of the General Assembly. Mr. Campbell had taken note of the brilliant university course of his young friend, and had formed a high estimate of his abilities and character, and, with the view of adding to the popularity of the school, he offered him the position, and it was accepted.

The new assistant threw himself into his work with fidelity and zeal, and there are not a few ministers, lawyers, judges, and other citizens of Canada to-day, who ascribe much of their success in life to the enthusiasm for learning kindled in them by

Mr. Macdonnell, when he was one of the masters of Queen's College School. His association with Mr. Campbell in this work laid the foundation of that intimacy which developed into a friendship, confidence and sympathy, remaining not only unbroken for thirty-seven years, but increasing in depth and fervour till the last.

The engagement at Kingston came to an end, owing to some changes in the management, in the autumn of 1861, and of his next adventure as head-master at Wardsville, his dear and valued friend, Professor Hart, of Manitoba College, writes: "I was the first teacher, and when I returned to Queen's to begin my course in theology, on my recommendation Mr. Macdonnell was appointed my successor, and entered on his duties in January, 1862. Young though he was, younger than many of his pupils, his success among them was very great. I have met with a number of his old pupils in Manitoba, who all speak in the warmest terms of the good they received from him, and their affection for him."

Here he remained till the midsummer of 1863. In October of that year he sailed for Glasgow, there to continue the theological studies which he had been carrying on along with his work as a teacher in the school at Kingston. This step had been part of his father's plan for him for years, the one regret he had in connection with it being that it involved his absence on the occasion of his only sister's marriage, in December, 1863, to the Rev. Robert Campbell, of Galt, formerly head-master of the Queen's College School.

CHAPTER IV.

IN SCOTLAND AND GERMANY.

As a divinity student at Queen's, James had received from Principal Leitch thorough drill in "Hill's Divinity" and "Butler's Analogy," in addition to which he prepared with great care for examination before the Presbytery of Guelph, the reading prescribed by it, "Pearson on the Creed," and "Magee on the Atonement," giving especial attention to the valuable notes appended to those works. Thus his mind was thoroughly indoctrinated in the generally accepted views of the foundations on which the Christian faith rests, having come in contact both at home and in college only with those positive views of truth crystallized in the Thirty-nine Articles of the Church of England, and the Westminster standards of the Church of Scotland. His residence abroad for three years, and the course of study which he pursued in Scotland and Germany during that period, cannot be said to have seriously affected his views on any of the great verities. It *did* give him a wider outlook, a new mental posture. Not that he became a disciple of any one school of thought,

but that his ardent receptive nature, with faculties ripened and wits sharpened by the activities of life in Canada, was just in the condition to reap the fullest advantage from the privileges, educational and social, which he enjoyed during his stay in Edinburgh and on the Continent. He had been too young, when a pupil in the famous academy in 1851, to be much influenced by the atmosphere of the institution, but on his return in 1864, he entered fully into the life of the grand old city and drank deeply of its spirit of general culture. Just emerged from his bright and buoyant youth, he was growing into a man whose most cherished desire was to find and follow the truth on all subjects. The world broadened out before him as he looked into the future; he saw and learned, fed and was strengthened. To such influences, more than to the classes of the University, he looked back as important factors in his spiritual and intellectual growth.

The session of 1863-64 he spent at Glasgow University, where Dr. John Caird then occupied the chair of divinity. It was in his class that James was first brought in contact with the new spirit that about this time had come into the air in Great Britain—the spirit of inquiry, which declined to assume that a finality had been reached in the search after truth, even revealed truth. He could not accept the teaching of Caird as altogether satisfactory because of its indefiniteness; but there can be no doubt that the interrogations with which these lectures were permeated contributed largely to the establishment of his final

mental attitude. Writing to his brother George, from Berlin, in 1865, he thus refers to Dr. Caird's teaching: "Macdougall and I used to talk over difficulties together when we were set thinking by Dr. Caird's lectures—and I have never heard lectures like them for making you think—and our conclusions were far from clear or satisfactory. He says that he is still theologically groping in the darkness, or rather slowly feeling his way back to orthodoxy and becoming 'intensely conservative.' I dare say that is what it comes to in the end, or, as you put it, 'after all we fall into the old routine.' In any case, we must not, in rebelliousness against chains and fetters, ignore what is great and good and true in the past." Among the preachers whom he heard in Glasgow he preferred Dr. Norman Macleod, of the Barony Church, whose simple diction, fine common-sense, and generous sympathies had a fascination for young men, not unlike that which he himself came to exercise in later years.

The excellent training in Hebrew which, as a student at Queen's, had been received from Professor Mowat, now enabled him, without special effort, to carry off the Hebrew prize of the year in Professor Weir's class, and although he did not afterwards prosecute that line of study, the insight he then obtained into Oriental languages qualified him for appreciating the literature bearing upon the Old Testament Scriptures, with which his professional work in after years brought him in contact.

The winter of 1864-65 was passed in Edinburgh.

Dr. Crawford, who was then Professor of Divinity in Edinburgh, "walked in the old paths," but there was much vigour and freshness in his teaching, and his personality was so lovable that he strongly attracted this eager and earnest young student. But the man above all others among Edinburgh professors who most influenced his future mental attitude was Dr. Robert Lee, who filled the chair of Biblical criticism, and this notwithstanding that his intellectual coldness and critical spirit rather repelled James. Yet Dr. Lee did in the line of Scripture criticism what Dr. Caird had done in that of theological speculation—compelled the candid young thinker to review many of the positions which he had been trained to consider fixed; and here, too, he was made to feel that a finality had not been reached in the search after truth.

The process by which he gradually reached that attitude of mind characteristic of his public teaching—one of entire candour, a desire above all things to know and teach the truth—was completed by a residence in Germany from the summer of 1865 till the spring of 1866. In that country he found that tradition and authority went for little; everything was tested by the touchstone of historical evidence and intellectual criticism; and although he did not become as enthusiastic over German scholarship as did some other students of the time, yet he could not but be influenced by the temper of things he found in that country. Dr. Dorner, of Berlin, was the teacher by whom he was most attracted. Of him James thus

writes in the letter already quoted: "Dorner, among the theological professors, pleases me best, though he is sometimes very cloudy. He is candid and fair in discussing a subject; moreover, he is on the whole orthodox. Vatke is at the opposite pole. He belongs to the school of Hegel, and interprets Scripture in the light of that system of philosophy. The sweeping assertions he makes and the arbitrary interpretations he puts on passages of Scripture that don't hang together with this theory are highly entertaining. Hengstenberg is as orthodox and as dogmatic as the day is long. I think if anything would be likely to drive an honest inquirer into scepticism it would be Hengstenberg's mode of defending the truth. Dorner is the general favourite, and I believe him to be an excellent Christian man. German professors are certainly not afraid to say what they think (which is often absurd enough). Scotch professors to a great extent *are*, owing I suppose to their tongues being tied by the Confession of Faith."

In reference to the influence of these teachers upon his intellectual life, Professor McCurdy thus writes: "It may appear remarkable that his Scottish and German studies under such men as these did not result in a more pronounced permanent tendency to theological and philosophical speculation; but in truth, the influence of such teachers upon a mind like his could not but be indirect and general, however strong and lasting. His intellect was of a so essentially positive cast that no tendency to theorize was ever allowed to lure him away beyond the bounds of

the practical life of the soul and spirit. The same temper of mind which led him to crave with such intense earnestness indubitable authority for all the dogmatic statements of our faith, forced him also to drop any theme or idea of speculative theology which had not to do with the vital spiritual interests of men. But the mental discipline gained from these and kindred studies was a great and inalienable possession."

That he did not acquire a more perfect knowledge of German literature during his short stay on the Continent was to him a source of disappointment; nor did he, when once he became immersed in the activities of the pastorate, find it easy to keep up steadily his study of the language, the lack of time for which he often regretted. If, however, not much was gained in the way of technical scholarship during the year abroad, he turned his time, according to his wont, to the best possible advantage from other points of view. Germany itself, the home-life of the people, German music and song, German scenery and character—all these and much more he delighted in, and gleaned from it all a "store of golden grain."

The summer vacation of 1864 was largely spent in excursions on foot, or by any chance conveyance, through the Bernese Oberland and on to Paris, sometimes in company with young English or American tourists out like himself for a holiday tramp; at one point, with a "German tailor and his wife, quite interesting people;" sometimes alone and longing for

some congenial friend with whom to share his enjoyment. "It was very amusing," he writes, "while crossing the Wengern Alps, to encounter three or four young fellows lustily singing 'Dixie.' It was as good as a letter of introduction, and paved the way for a friendly greeting."

Of a similar excursion in August of the next year, 1865, he always retained the most delightful recollections. One of the party who made that trip together, now Rev. Professor Gordon, D.D., of Halifax, thus writes of it: "I had been studying in Berlin that summer, and met him by appointment at Heidelberg, where one of his Edinburgh fellow-students, John Watt, now the Rev. Dr. Watt, of Anderston Church, Glasgow, was expecting him. While Watt and I were waiting for James, two other friends joined us, John Black and William Macdonald. Black was at that time one of Her Majesty's Inspectors of Schools for Scotland, and later Professor of Latin in the University of Aberdeen. Macdonald, then a student, became prominent and much esteemed as a Conventionist in New Zealand. Both died some years ago, so that Dr. Watt and I are the only surviving members of our little party. We five, in the fulness of life, left Heidelberg together. We visited Baden-Baden, Strasbourg, Basle and the Falls of the Rhine. Then we had a delightful walking tour in Switzerland, taking in Schaffhausen, Zurich, Zug, Arth, the Rigi and Lucerne. It was a brief trip but full of enjoyment, our companions being splendid fellows, and anyone who knew James can understand how

heartily he threw himself into everything of that kind. However tired we might be with our day's tramp or sightseeing, we were sure to sit late into the night talking as only students can talk. Through the heavier cares of later years he would recall with great pleasure incidents of that trip, enjoying over again some humorous scene or well-remembered joke, or stirred by those memories of mountain and lake that are the unfailing treasure of one who visits Switzerland with such a responsive and appreciative soul. Our little party divided at Lucerne, as Macdonald and I were to cross the Alps into Italy, while Black was returning home by way of Paris, and James and Watt were to go to Germany. I did not see him again until the summer of 1868, when we were both at the meeting of Synod. Meanwhile, he had been settled in St. Andrew's Church, Peterboro', and I in St. Andrew's Church, Ottawa. I did not see him often during his ministry in Peterboro', but year by year our intimacy was deepening, and the friend whom I had known from boyhood was revealing to me more and more fully his rare and remarkable excellence."

In reference to the same general period, Professor Henry Cowan, D.D., of Aberdeen, writes to Mrs. Campbell: "I was not one of the walking party to which you refer, but I was none the less intimate with your brother during the part of his course which he took in Edinburgh. There was no more distinguished student in the Divinity Hall at that time than your brother, and no one more deeply

respected and universally beloved. His open countenance, winning smile, and friendly manner attracted us all at once to him when he came among us; and larger acquaintance enabled us to realize his clear intellectual and moral insight, his high spiritual tone, without a trace of affectation, and his thorough unselfishness of character. Amid all his academic distinction, his unaffected modesty rendered all petty jealousy of a comparative stranger's laurels impossible; and I remember how universal was the regret (somewhat narrow, I admit) that his colonial patriotism prevented him from entering the ministry of the Church of Scotland. The high position to which he speedily attained in Toronto was no surprise to any of us here. We knew that a man of his high intellectual gifts, broad and generous sympathies and genuine self-consecration must become a manifest power for good. I saw a little of your brother on the occasion of two of his visits to Scotland. The first occasion was when he was in Aberdeen soon after the conclusion of his 'case,' and I remember well the utter absence of bitterness with which he spoke of all that had been done, and how much less anxious he was to vindicate his own position than to place the action of those who had been ecclesiastically opposed to him in a more favourable light than that in which his friends here had regarded it. On the occasion of his later visit, he preached for me in New Greyfriars on a communion Sunday evening, and I recall the deep impression made by him on my people, particularly the more thoughtful members of the

congregation, both through his sermon and the devotional parts of the service.

"I remember the surprise of many when I told them that he had at one time incurred the suspicion of heresy; for we all felt that we were listening to a man who had grasped the vital truths of our religion with his whole heart and soul and strength and mind, and that he spoke both when preaching and when praying out of the fulness of a rich spiritual nature as well as intellectual experience."

On the same theme Rev. C. M. Grant, of Dundee, thus expresses himself: "My memories of my dear friend go back thirty-three years to smoky Glasgow and the University session of 1863-64. There and then a 'colony of colonials' was gathered, whose affection and loyalty to one another and to the common colonial home bound them into a brotherhood which made a certain mark upon the college life. They were mostly British North Americans—the term 'Canadians,' in its present meaning, was then unknown—and that wonderful ecclesiastical and Presbyterian county, Pictou, provided the largest contingent. Gordon, now a learned professor of theology; Fraser, now a pastor beloved in his native county; McDonald, now a parish minister in Scotland's premier county, Perthshire; Cameron, who died minister of Burntisland; dear 'Bill' Fraser and Donald McGillivray, medicals both, and both dead; myself and others—never were men more brotherly, and never men stuck more closely together. He who would fight with one had to reckon with all.

“To us thus came Macdonnell, and was soon ‘one of us,’ and not the least beloved. Very quiet, very unassuming, we did not at first measure or weigh him aright. It therefore came upon us as somewhat more than a surprise to find that he could face and control an audience better than the best of us. I remember as well as if it were only last year, the first time we realized what manner of man this gentle, modest and boyish-looking youth was. It was a great ‘field day’ in our College Missionary Society. There had been a good deal of excited speaking—for the personal element had come largely in—and the crowded classroom was disinclined for more. Suddenly a clear, resonant voice was heard from one of the back benches. Macdonnell, for the first time in Scotland, was on his feet as a speaker. In two minutes he had fast hold of his hearers. Three things marked his speaking from the first and they marked it to the end. Every word got its due emphasis; every sentence was cut like a cameo; every thought stood out bold and clear, so that there could be no doubt as to what it was. From that hour he took a new place in our regard: our liking because of personal amiability took a new colour when we saw in him controlling powers. An unsuspected gift had been revealed. The forces that move men were there without a doubt.

“The next session he and I both went to Edinburgh and ‘chummed’ together in lodgings. Of course our relations became more intimate, and I began to know what he was in his depths, and, there-

fore, in his true self. Transparent, without a flaw; straight, without a twist; true to the core, incapable even of conceiving a duplicity. Of course, he was not then the man he afterwards became; the Spirit of God, dwelling in him as in His temple, energized as well as deepened him. But he was then the *beginnings* of what he afterwards became. In the great essentials of character—in motives and aims, incentives and aspirations—he was then what he was always. I think it is generally so with those who are truly good and do great things. They begin as they go on; they sow as they mean to reap. He who brings fullest strength to the service of God and man, is like Wordsworth's 'Happy Warrior'—

“ ‘ who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought.’ ”

“So it was with him. He worked along the same lines from the beginning. He offered no powers soaked in sin to God. The plans and purposes, the aims and enterprises with which he was filled when I last saw him were still those ‘that pleased his childish thought.’ The future developed the past; it never needed to falsify it. Theologically he was yet quite unformed, but I am unable to trace any very marked influence of his stay in Germany—though, I believe, some think they can. The only difference I can see between the student with whom I lived in 1865 and the minister whom I visited in 1892, and who visited me in 1895, is just what might be expected to

be seen between the youth beginning to think for himself and the man who has thought out his problems and reached his conclusions; between him who is only feeling his feet and him who stands 'four-square to every wind that blows.' He always had an abhorrence of dogmatism: a profound feeling that 'the love of God was broader than the measure of man's mind': a repugnance, consequently, to every attempt to tie or trammel that love, or to confine it to moulds of human casting. Germany had its influence upon him, no doubt. He was too sensitive and too receptive not to receive educational impulse from every force around him, a certain inspiration from all his environment: but I never could see any sign of any theological revolution which it had effected. Such emancipation from traditionalism as he needed for his own enlargement he had worked out—or rather, was in the way of working out—for himself, before he went there; and though doubtless the process was hastened by contact with the scholarship and thought—and even more, the scholars and thinkers—of Heidelberg and Berlin, it could in no sense be said to be caused by it. His lines were his own, and along them he most naturally and most rationally developed. Perhaps his theology may have been to some extent influential in building up his character: possibly it is so with all of us, somewhat; but I am sure that with him his character was a hundredfold more powerful in determining his theology. And just because he himself was so Christ-like I always felt that, no matter how much some folk might be frightened, he

could not be 'unsound.' He did the will and he could not but know of the doctrine. Oh, my dear friend, God never gave to me a better interpretation of the Christ than He gave in you!"

Among the letters from home awaiting James on his return to Edinburgh, in April, 1866, was the sad announcement of the death of his sister's little child, of whom he had been hearing two weeks earlier, that, "The wee boy was the light of the house, the brightest and best of baby boys." Writing home at once James said: "It is a strange thought to me that I have never seen, and shall never on this earth see, the little darling of whom I have heard so much that is endearing. I have always included him when I have been drawing fancy pictures of the future, and have wondered what sort of reception 'Uncle James' would get from his little nephew. Now all that is over; but though 'baby' can only live to me in imagination, not in memory, yet his life and death have done me, as they have done you all, great good. . . . And then there is the hope of a glorious resurrection, and here Christianity shines conspicuously above all the other religions of the world, and the sorrow of Christians, when they keep this grand fact in view, must be different from the sorrow of the world."

CHAPTER V.

MENTAL STRUGGLES AND ORDINATION.

“The thirst that from the soul doth rise
Doth ask a drink divine.”

ON his return to Edinburgh, in April, 1866, James was offered the position of assistant to Rev. Dr. Glover, in Greenside Parish—an offer tempting to him owing to the fact that his father had done the work of a city missionary in the same parish, under Dr. Glover, thirty years before. But having for so long looked forward to a ministry in his native country, James unhesitatingly declined the proposal, and this the more readily because of certain difficulties which had arisen in his mind with regard to accepting as a whole the doctrine set forth in the Confession of Faith. It will be best to state what these were as far as possible in his own words. In the letter from Berlin, already referred to, he says, “One of these difficulties I have several times mentioned in writing home, and I have thought far more than I have written. It may seem an easy thing to some people to make up one’s mind on points on

which Christians are divided, and have always been divided, but I have not found it so. I suppose most people admit that there must be a little latitude allowed in signing the Confession of Faith, and that one is hardly expected to assent to every clause absolutely; but the question comes to be, how far this latitude is to be allowed to extend. I should like to know what you think. I am inclined to think that confessions, as we are required to subscribe to them, do more harm than good,—that they torment conscientious men, while they do not keep out of the church careless men, who do not care much what they sign. Of course there have been, and may be, many who have signed with the most thorough honesty. If any means could be devised of securing *piety* in intending ministers, it would be much more to the purpose, and orthodoxy on many points might be left to take care of itself. Without the piety, the orthodoxy is worse than useless.”

Again, a few weeks later, to the same correspondent he writes: “I cannot tell you how much I have thought and felt on that matter of the Confession of Faith. There have been times when I have almost vowed not to enter the church, not to come under obligations which I could not honestly take, not to put myself in a position in which I might be accused of dishonesty if I dared to say what I really thought. I have actually at times put the question, What am I to make of myself? What new course am I to strike out in which I can be of use to the world? . . . Then came the thought of parents and friends disap-

pointed and grieved, the giving up of my own life-long plans and hopes, and a multitude of other considerations which seemed to make it *impossible* for me to abandon the ministry. . . . Further, how far is a man's personal piety dependent on his knowledge or belief of certain truths? From the way in which opinions which some men regard as false are spoken of as soul-destroying errors, and the people who hold them as Satan-bound souls, one would imagine that the connection is very close. And yet the very men who are thus anathematized, seem, so far as we can apply any tests, to be doing as much good in the world as their accusers. I should not hesitate to say that Norman Macleod is a better man and has done more good by his writing and speaking and working on behalf of missions, etc., than, for example, that notoriously orthodox Professor — of the — College, Glasgow. The fact is that a man's thoughts cannot be bound by any creed, although his utterances may. He will and must think independently of the dictation of any body of men. And why not let men speak freely and take confidence in the power of truth, believing that we can do nothing against the truth, but for the truth?"

Other themes were discussed in these letters—rather unusual letters to be addressed by a young man of twenty-three to one still younger, such as this, in February, 1866, still from Berlin: "On the Sabbath question you and I would agree pretty well. . . . Possibly you are right as to the comparative good of going to a certain church, or of reading a

profitable book, but I have a strong conviction of the desirableness and benefit of going *somewhere* to join with Christian people in *public* worship. This is certainly one of the great ends of the Lord's Day, whatever view we hold as to the ground on which it is to be observed. . . . On this subject as on others, if there is one thing more than another that would make me anxious to be orthodox it would be the desire of pleasing Father. I always feel that he is more in earnest in his love of truth and in his anxious desire to do good to every one over whom he has any influence than most men or ministers whom I have known. This, of course, does not prevent his having wrong views, though, indeed, we ought rather to suspect that *we* are wrong; but it always makes me cautious about saying whatever comes first, lest I should needlessly wound him. I feel personally that I am more indebted to the counsels I have received in letters from home than to anything else I know of on earth for keeping me from a great deal of evil."

During the weeks spent in Edinburgh, awaiting a meeting of that presbytery, at which he was to appear for license and ordination, the old difficulties reappeared. Writing again to his brother George, he says: "To go back once more to the Confession of Faith, the comparing it to the British constitution is a good idea if it were only true, as a matter of fact, that it is treated like the British constitution. But is it? No member of Parliament feels that he lays himself open to the charge of disloyalty by trying to amend the constitution by bringing in, as is being

done just now, a Reform Bill. It is acknowledged on all hands that the British constitution is a thing of growth and development, a very different thing now from what it was two centuries ago. But, does it stand so with the Confession? It is hard for a man to escape the stigma of heresy, who proposes even a slight modification of it, and, as a matter of fact, it remains word for word as it was drawn up more than two hundred years ago. Indeed it is a common assertion that it cannot to any appreciable extent be improved; that religious truth is fixed and unalterable, and that the Westminster divines were divinely taught as truly as any of their successors can be. Certainly, in essentials religious truth must be unchangeable; but then, what are essentials? Professor Gibson thinks, apparently, that it is the Confession, the whole Confession, and nothing but the Confession that is essential, and on that ground he consistently opposes the singing of hymns, because the Confession says we are not to worship God in any way not appointed in His Word. Dr. Lee, on the other hand, I suppose, would reduce all that is essential to two or three sentences. In the U. P. Presbytery of Edinburgh lately, with beautiful inconsistency, while they carried by an immense majority an overture enjoining Presbyterians to be stricter than ever in enforcing adherence to the Confession, there was hardly a man who had not some fault to find with that same document. It was 'too long,' or 'too vague.' One wanted to cut away a chapter and a half (about the civil magistrate), another would have periodical

revisions, and so forth. The idea of periodical revisions is capital, but somewhat inconsistent with the terms of the overture which the speaker was supporting."

All his difficulties were frankly discussed with his father, who was watching with wistful eyes the footsteps of the son fast outstripping him in many of the fields of thought and culture. In reply to some of these self-accusations and appeals for advice, his father wrote: "I am sorry that such questions cause you uneasiness. I do not think they should. I believe, as I have said before, that the mind need not be trammelled, though one should subscribe to the Confession. I am quite clear that every Christian, and every minister of Christ, should be free to take in the whole truth of God as contained in the Scriptures. I feel, I may say, no trouble in my own case with the Confession. In my own mind it can always be harmonized with the Scriptures, and I trust I sincerely seek to know what they teach and to follow that. I am satisfied that many of those who have signed the Confession have done it honestly, as the best thing they could do in the circumstances, with a view to the glory of the Master and Redeemer whom they love and serve. . . . But this principle of comprehensiveness must have limits. We must neither be Romanized nor Germanized. Let me remind you that the best safeguard against doctrinal error is to be found not in controversial zeal, but in the maintenance of our own spiritual life, and thus of a real, a close and a deepening experience of the

kingdom within us." It will be clear enough to some minds what the nature of some of his difficulties was. How many like him have striven earnestly to reconcile the character of the Law-giver and Judge as set forth in the Confession, with the "Father of all" they find in Holy Writ?

Finally, however, the counsels of his father and the advice of other interested friends succeeded in allaying for a time this "torment" of soul, and with the acknowledgment of his mental reservations, wisely unheeded by the Presbytery, he received ordination on the 14th of June, 1866, and set out immediately for Canada.

CHAPTER VI.

MINISTRY IN PETERBORO'.

HIS return from Europe was eagerly looked for by parents, friends and former teachers, who had watched his course with sympathetic interest. Several vacant congregations were waiting to hear the young divine, of whose liberal views on some points rumours had reached them. His own inclinations led him to hesitate somewhat between the offer of an assistantship to the beloved and venerable Dr. Urquhart, of Cornwall, and the pastorate of St. Andrew's Church, Peterboro'. The decision, after much heart-searching, was made in favour of Peterboro'.

Into the pastoral charge of this congregation he was inducted by the Presbytery of Toronto on the 20th of November, 1866. An account of the induction written at the time, states that "the father of the minister-elect, the Rev. George Macdonnell, of Fergus, being present, was invited to take part in the services, . . . and delivered to his son an admirable address, full of affectionate, wise and earnest counsel as to the duties and responsibilities of the sacred office. It must have been peculiarly gratifying

to one who is himself in the midst of an active and laborious ministry to take part, under the circumstances, in the induction of a pastor to an important and extensive field of labour." Fervent, indeed, were the thanksgivings of the father's heart, who was privileged thus to see the "joy of hopes fulfilled."

The outlook in Peterboro' was very attractive to one so ready to fight the battle of the weak and discouraged. Since 1844, when the minister and the large majority of the congregation had joined the Free Church movement, the history of the minority had been one of struggle and disappointment. It was not till 1858 that they had been in a position to call a minister (the Rev. James Douglas), and since his resignation there had been a vacancy of two years, which had been very injurious. The numbers had been so reduced that there were present at the first communion but seventy-three church members. The other Presbyterian congregation was overwhelmingly large and flourishing, so that it was against tremendous odds he led this "forlorn hope." The future before him was full of toil, care, perplexity, responsibility; but he faced it gladly. He was three and twenty, with a happy life behind, some acquaintance with the world and with human nature, ready to receive impressions, with generous impulses and noblest longings, and the needs of the situation called for the best he had to give. Realizing his divine commission, he set out to follow as closely as might be in the footsteps of Christ and His apostles, willing to be poor, willing to work humbly and trustfully at

the most commonplace of duties, if by any means he might brighten and better the lives around him, and lead them in the "more excellent way."

Writing to his brother George shortly after his settlement, he says: "I have felt better since I have had to work harder than I had done (mentally and spiritually) for a long time. It has done me good in every way. It is a great thing to have definite, practical work to do—it prevents too much speculation, which is for me, at least, not a desirable thing. I think there must be much in a minister's work, when earnestly gone about, that tends to correct the evils of a course of theological study, which are certainly not a few."

Both pastor and people worked with a will. "They helped every one his neighbour, and every one said to his neighbour, Be of good courage," for the hopefulness of their young minister was infectious. The letters from home cheered him on. In March, 1867, his father wrote: "I met Mr. M., of the Ontario Bank, when in Toronto yesterday. He tells me you are 'building up a fine congregation.' I think the words are at once encouraging and suggestive. It has to be built up, and this implies laying stone upon stone, daily, steadily, skilfully."

Looking back over the thirty years that have passed since that time, one who was a prominent member of the congregation writes: ". . . Although very few in number and comparatively weak financially, so enthusiastic were the congregation in their desire to make him comfortable and to retain

him as their pastor, that, few as they were, they undertook, and had completed before the call to Toronto came, a manse costing some \$3,000, which I have often heard praised as second to none in Ontario. During his residence in Peterboro', too, he was not only eminently successful in his own congregation, but in securing the good-will of the community at large, and in promoting a kindly feeling between all the denominations into which the community was divided, and in (most difficult of all) promoting good feeling between those who had been so unnecessarily antagonized by the disruption of 1844."

A lady wrote to the *Toronto Mail* in March, 1896, some recollections of this early pastorate, thus: "My first knowledge of him was in Peterboro', before he had become so famous, and there the same qualities showed themselves which all recognized in Toronto—fearlessness, frankness, humility, spirituality—and yet he was intensely practical. . . . The reproach of love of money that so many bring against ministers, had in his case no foundation. While in Peterboro'—a small congregation—every effort was made by the dignitaries of the Church to induce him to accept Ottawa with a much larger salary and other advantages; but nothing availed. He thought it his duty to stay for some years more with this his first charge. . . . Two or three incidents linger in my memory of his Peterboro' life. On visiting an old woman in winter he found her quite destitute of firewood, and immediately went out and ordered a cord of wood. Returning next day, he found, instead

of the cheerful fire he expected, the widow still sitting in the cold, and on inquiring, found there was no one to cut the wood, upon which he took off his coat and sawed and split enough to last for some time. A fine example of muscular Christianity ! . . . As a preacher Mr. Macdonnell was most attractive. His strong plain face was lit up with a soul within, 'a light that never was on sea or land.' His diction was choice, ready, nervous; he was eloquent, thoughtful, scholarly. But perhaps the devotional part of the service was even more remarkable than the sermon, being reverent, earnest, sympathetic, comprehensive. He asked for what men and women who were enjoying, working, suffering in this present day would be most likely to need. He once said at a prayer-meeting, 'I think it is the most solemn thing any one can do to present the petitions of a people to the God of heaven and earth, and it certainly requires preparation far more thorough than the sermon.'"

Thus, amid lights and shadows, rejoicing often in a sense of his Master's presence and help, sometimes yielding to fits of despondency and self-accusation, questioning his own motives and longing for more direct divine leading, four busy years passed away. Sometimes, no doubt, the depression was due to mere physical causes, as he himself suggests in a letter written on a Monday in November, 1867: "I read a chapter of Robertson's life to see if it would rouse me, but it did not produce much effect; perhaps all this is mere physical reaction after the comparative excitement of yesterday. I have just read over again

your delightful letter of last week, and that is a better source of inspiration than Robertson. . . . I remember very few dates either in my own life or in general history, but I *have* kept in mind the 20th of this month as the anniversary of my induction. In many respects the retrospect is a pleasant one. So far as outward prosperity is concerned, as manifested in the hearty good-will of my people, and their readiness to do all that could be desired, I have every reason to be gratified. I sometimes ask myself, however, 'What does all this amount to?' Large audiences—approbation often unwisely expressed—is there any spiritual good necessarily resulting from all this? I hope there is. I suppose many a hard toiler in the ministry has been cast down at not witnessing the results of his work; but am I really doing my work in the right way, sowing 'good seed,' or am I trying to lead the blind, while blind myself? I could not help being strangely struck by a passage in one of Robertson's letters which I came across the other day; it expresses so exactly what I have often felt. After talking about his difficulties he says: 'As to the ministry I am in infinite perplexity. To give it up seems throwing away the only opportunity of doing good in this short life now available to me; yet, to go on teaching and preaching when my own heart is dark and lacks the light I endeavour to impart, is very wretched.' I don't know that it is altogether wise for me to read just now the life of such a man as Frederick Robertson, but I do certainly find in it much that reflects my own state of mind."

Speaking of a Wednesday evening service which he had about this time introduced, he says: "I told my people that the meeting would vary in its character according to circumstances—being sometimes a simple prayer-meeting, sometimes a lecture, sometimes a missionary meeting. Last Wednesday evening I gave a lecture on 'Hymns.' I have some idea of giving a sketch of Robertson's life next Wednesday. I shall not preach a sermon. Perhaps people nowadays get more than enough of that sort of good thing. If a large portion of the sermons preached could in any way be made to tell on the masses who never hear any, instead of being nearly all lavished on people who have heard the same thing a thousand times, it would be an improvement. Still, no doubt, wandering sheep are often reached where you might least expect to find them."

To the same friend, on February 3rd, 1868, he writes: "I appreciate all your good wishes for my birthday. I *did* remember it this year, and did make it the starting-point of many good plans and resolutions. It is a very serious thing to be twenty-five years old, for I believe it to be true that what a man is at five and twenty he is likely to remain through life. I hope and believe that your prayers for me and for us both will be answered, and that the coming year will be rich in blessing. . . . In reference to that matter of 'assurance,' your want is exactly my own, and the remedy, I believe, is something like this: do not look *in* so much as *up*. While self-examination of some sort and at some seasons is

a duty, it cannot be a good thing to be always worrying ourselves with doubts as to personal religion. Let us trust all that to God and *work for Him*. . . . *We are* His children, though we may not always feel the comfort that we ought in a sense of that relationship." . . . In writing to this friend, from whom he had no reservations, about his doctrinal puzzles, he says: "The truth is that what the Church wants, and what ministers want, and what everybody wants, is more of the knowledge that comes by *love*. Whatever may be the case with secular knowledge, certain it is that in divine things we *know by love*. 'He that loveth not knoweth not God, for God is Love.' Would to God that all Christians, and we ministers especially, had more of that sort of knowledge that is acquired not by the intellect, but by the loving heart."

.

"You, of all people in the world, have a right to know exactly how my religious, or rather, I should say, my theological views stand, for religion and theology are entirely distinct things. I had intended to preach yesterday from the text, 'He hath made him to be sin for us,' etc. (2 Cor. v. 21), but I changed my mind, and resolved, first, to read carefully and prayerfully Dr. Cunningham's work on 'Historical Theology,' in which he discusses various views that have been held, and maintains the correctness of the view held in both our churches. I preached instead a sermon on temperance, or rather on the duty of abstaining for the sake of others, from Rom. xiv. 13. In the morning I preached on the Lord's Supper; there are several fathers of families who are not communicants."

On more than one occasion when he had given way to a serious fit of despondency over some theological perplexity, reproof and rebuke, as well as counsel and comfort, had not failed to come in the letters from home. "Call upon the Lord to lighten your darkness and deliver you from every spiritual enemy," his father wrote, "and endeavour to give up seeking to understand what the Lord has not revealed. . . . The Lord delivers His faithful servants from harassing doubt, as well as from every other foe, when they cry to Him." This firm and faithful dealing helped him, and he took courage and "held on his way."

The impression made by Mr. Macdonnell about the middle of his Peterboro' ministry upon one soon thereafter to be very closely associated with him is worth giving here, especially as it recalls the gatherings of the Old Kirk Synod which have even already passed into the realm of "ancient history." Mr. MacMurchy, of Toronto, writes retrospectively :

"In June, 1868, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland met in Kingston. It was there that for the first time I had the pleasure of meeting Rev. D. J. Macdonnell. Both Mr. Macdonnell and I were on the Committee of the Synod, charged with the duty of preparing an address to His Excellency the Governor-General of Canada. The preparation of this address was assigned to him and myself. His father was also at this meeting of the Synod with many another worthy of the Church of Scotiand, such as :

The venerable Dr. Mathieson, of Montreal; the eloquent Dr. Cook, of Quebec; the helpful Dr. Jenkins, of Montreal; the retiring Moderator, Rev. K. McLennan; the Moderator, Rev. Mr. Dobie, of Lindsay; the accomplished Dr. Barclay, of Toronto; Rev. Robert Campbell, Montreal; Rev. Principal Snodgrass; and besides these a fair representation of the clergy and laity of our branch of the Church. Many of these have since then been called to the activities of the Church above. What impressed me most at this first meeting with my friend, besides his vivacity, cheery manner of address, and courtesy, was the very special gift, which he had in an eminent degree, of quickly entering into the spirit of his surroundings. This rich endowment of sympathy was a very precious power in the performance of his ministerial work. If he was brought into a joyous company, he had the blessed faculty of showing the joyful spirit; if he came to the sorrowing circle, he shared the grief with genuine feeling. No one, in my experience, so fully and so completely embodied the spirit of the words, 'Rejoice with them that do rejoice, and weep with them that weep.'"

CHAPTER VII.

MARRIAGE.

AN influence new and powerful was becoming apparent in the young minister's life before he had been long in Peterboro', helping to drive away the mists of theological discussion and brighten the horizon of the future.

A friendship dating back to the early childish years in Fergus had been revived on his return from Scotland, and grown into the attachment which so enriched and ennobled his whole future life. On the 2nd of July, 1868, he was married to Elizabeth Logie, eldest daughter of Rev. George Smellie, of Fergus. Seldom do we find a married pair so equally yoked together, so entirely suited to each other in every respect, each the possessor so remarkably of qualities lacking in the other which, happily blended, made them so truly one.

Mrs. Macdonnell was the descendant of generations of Scottish ministers—the inheritress of many of their conspicuously good qualities. Her father was born in 1811 in St. Andrew's, Scotland, and studied in Edinburgh University from 1827 to 1835. Here

he had as teachers such men as Dr. Chalmers and Prof. Wilson, and among his classmates was James McCosh, afterwards distinguished as a writer on philosophy and president of Princeton College. During his university course, he had earnestly hoped to go "abroad" as a missionary of the Cross.

When the disruption of the Church "at home" was found to be inevitable, he resigned his appointment as assistant and successor to the Rev. Walter Traill, of Lady Parish, Sanday, Orkney, and resolved to obey the urgent demand which every mail was bringing from Canada for labourers to occupy the vacant places there. Mrs. Smellie was a daughter of Rev. Dr. Logie, of Kirkwall, Orkney. She accompanied her husband to Canada immediately after their marriage in 1843. Mr. Smellie put himself under the direction of the Presbytery of Hamilton, which in those days ministered to the whole north-western peninsula of what is now Ontario. Within a few weeks he was called to St. Andrew's Church, Fergus. Here he spent forty-four years of laborious and successful ministry. After the separation of 1844, Melville Church was formed out of the great majority of his congregation, and in 1847, the present church building of that name was erected. The corner-stone was laid by the hand of a child of the manse, who died before the structure was completed.

It is scarcely possible for the new generation to appreciate all that was involved for their fathers in the "Disruption Movement," or the issues at stake, which led ministers and people on both sides to glory



ST. ANDREW'S MANSE, FERGUS.



"KIRKHALL," FERGUS.

in their tribulations, for the sake of what conscience held to be the truth of God and the honour of His kingdom; but it was an event both picturesque in its incidents and far-reaching in its influences, and these not least in the homes of the ministers. In the new stone "Free Church Manse," built almost on the edge of the primeval forest (a spot scarcely recognizable now in "Kirkhall" with its well-ordered garden and modern appointments), a numerous family grew up, trained in that wisdom whose ways are "ways of pleasantness," and all whose "paths are peace;" trained also in those economies so characteristic of the Scottish manse, where a good appearance and the sacred duty of hospitality are kept up on almost infinitesimal means, on the management of which seems to have descended the blessing bestowed of old on the barrel of meal and cruse of oil of the widow of Zarepta.

The following extracts from a record prepared by Mrs. Smellie for her grandchildren will be of deep interest to the many who knew and loved Mrs. Macdonnell:

"Our Elizabeth was born on the 18th December, 1845, and for ten months the happy little circle was complete. She was just beginning to know and take pleasure in her little brother, eighteen months her senior, when, after three weeks' trying illness, he was removed from us by death. . . . When between four and five years of age she accompanied her father and me to Toronto, spending some time at 'Woodhill,' the residence of the Hon. Adam Ferguson,

Waterdown, on our way home. 'Woodhill' was for the time her ideal of luxury and refinement, while, on the other hand, Mrs. Ferguson was much taken with her deportment and disposition, and wondered how a child of four, unattended, could give so little trouble in the house, and be such a little lady at table, and amuse herself so quietly beside us for hours.

"In 1854 she very unexpectedly had the opportunity of going with her mother to Scotland and Orkney, where Mrs. Smellie was persuaded to leave her with her grandparents at 'Daisybank,' Kirkwall, where two happy years were spent among scenes and companionships which left their imprint on all her after life—years which were not less precious to the loving group of relatives among whom she was such a cherished favourite."

Mrs. Smellie's record continues: "She delighted as a child in all that her father or I could tell her of our homes, and she knew the names of people and places in St. Andrew's, her father's birthplace, as well as about Kirkwall, and my father's first parish in Sanday, where I was born. When, in 1854, our homeward voyage was nearly completed, and uncle Robert Scarth, of Binscarth, came on board the steamer and took charge of the 'Young Canadian,' as she was thenceforward called, he came to me saying, 'This child knows every place I name to her, and can tell me who lives there!' During her mother's illness, soon after her return to Canada, this little girl of eleven, owing to the misconduct of

a domestic, was left sole manager of the house and children, and when her aunt came to take charge some ten days later all was found in wonderful order, and some useful lessons had been learned which were made good use of in after days."

We learn from these notes how the educational difficulties were solved under her mother's superintendence—how, amidst the manifold labours of the house-mother, time was found to teach a little class of two or three along with her own daughter; of rejoicing when a governess, in every way admirable, was found to share in these labours; of the rare delight taken by Elizabeth in her studies under the direction of Miss Deas; and we can picture to ourselves this bright beautiful child eagerly drinking in knowledge from all possible sources. . . . A few years later there came "the fifteen months at Mrs. Henning's school in Toronto, and the delightful home life, with a grown-up daughter as our companion after her return from school;" "but," her mother adds, "indeed she had been all the comfort of a companion to me, and in great measure to her father also, ever since she was three years old."

Referring again to Elizabeth's return from Orkney in 1856, Mrs. Smellie writes: "The settlement of the Rev. George Macdonnell in St. Andrew's Church, Fergus, and of Mr. Middlemiss, in Elora, had taken place during her absence, and both were events which had a marked influence on her future." Mr. and Mrs. Middlemiss took a deep interest in Elizabeth, Mr. Middlemiss himself teaching her the theory of

music, thorough-bass, etc. "About that time," says Mrs. Smellie, "began also her acquaintance in St. Andrew's manse; her visits there were amongst her most valued recreations, and this intercourse was continued through the years, till out of it sprang the attachment culminating in the happy union which blessed the remainder of her life, and was, we thankfully believe, made a blessing to many." In the interval between her school-days and marriage, Miss Smellie had put her talents and acquirements to excellent use as a teacher for several hours daily in the family of George Ferguson, Esq., of the Bank of Montreal, Fergus (son of the late Hon. Adam Ferguson, of Woodhill), her younger sister being also one of her pupils.

From the time of her home-coming to Peterboro', and the kindly reception there of the minister's wife, young and beautiful, as attractive in character as in person, till that dark hour when God separated them by death, her aim in life had been to be a perfect wife—a "helpmeet" for time and for eternity. There are many who can yet recall the impression on the minds of all who met them in those early days, as told by the same kindly and appreciative writer whose "recollections" have already been quoted.

"I left Peterboro' a week before his marriage. When I bade him good-bye he said, with a twinkle in his eye, 'By the bye, I shall be passing through your town.' (The purpose of his trip was an open secret.) According to promise I went to the wharf and met the bridal pair, and beheld for the first time that

gracious presence with the wild-rose bloom in her cheek."

Never had woman a higher ideal of wifely duty. This it was that inspired her constant watchfulness to shield her husband from unnecessary anxiety and interruption, and her ever vigilant helpfulness when there was a possibility of sparing his time and strength. She thoroughly understood his quick, nervous, sensitive temperament, and he found rest and support in her clear-eyed, firm, yet sympathetic decision and steadfastness. All her resources were in demand when, some two years after their marriage, the question of leaving Peterboro' had once more to be settled.

CHAPTER VIII.

THE CALL TO TORONTO.

DEEP as was Mr. Macdonnell's attachment to his first people, he felt compelled to yield to the reiterated calls that came to him through no seeking of his, to enter a larger and more important sphere. Four years of good work had told on the condition of things in St. Andrew's, Peterboro', and he could leave it, assured that an energetic successor would have fewer difficulties, and find a good foundation on which to build.

About the same time as the first overtures came from Toronto, he had declined to preach in St. Andrew's, Montreal, with a view to being considered open to a call, though strong efforts were made by friends to induce him to reconsider that decision. His own inclination was toward Toronto, and again the position of affairs in that congregation appealed to his instinct to go to the help of the struggling and necessitous, rather than to seek greater ease and a more eligible position in Montreal. Through all this the strain upon his conscientious nature was intense.

He must do the *right*, he must follow the divine leading; but oh, for clearer indications of God's will!

A description of the situation in St. Andrew's and the circumstances of the call is given by one of those who were most active in endeavouring to induce Mr. Macdonnell to accept a call to Toronto:

"In 1870 the Rev. John Barclay, D.D., owing to ill health, resigned the pastoral charge of St. Andrew's Church, Toronto, of which congregation he had been minister since 1842. Many changes had taken place in the city during these twenty-seven years, and much controversy and unkind feeling had been caused by the unfortunate discussions which arose in Canada, in connection with the disruption in Scotland. For various reasons, the results, in Toronto, were not favourable to those that adhered to the principles of the Scottish establishment. It is quite true that the number of those who were loyal adherents of that Church in the city were much more numerous than appeared to the casual observer, and like the warriors of Roderick Dhu, only waited for the sound of one voice calling them to arise to action. In 1870 St. Andrew's congregation was the only one representing that Church in Toronto. Towards the end of that year the congregation empowered three of its members, Messrs. James Michie, William Mitchell, and Archibald MacMurchy, to proceed to Peterboro', and confer with the Rev. D. J. Macdonnell, to try to induce him, upon consideration of all the circumstances, to come to Toronto to St. Andrew's congregation. The report to the congregation was that Mr. Macdonnell had accepted the call to St. Andrew's."

A special ground of hesitation about accepting the call was his perplexity in the matter of subscription to the Westminster Standards. To use the words of one who watched him anxiously at the time: "The call from St. Andrew's, Toronto, brought to the surface again the difficulties regarding the Confession. If he should go to Toronto, the ordeal of taking the oath must once more be undergone, and the desire was stronger than ever for freedom of thought and liberty to preach the truth as he saw and felt it. He became restless and uneasy, brooding over the matter until it became intolerable.

"The first steps had been taken in the church proceedings looking toward his transference to Toronto, when on a certain day, knowing that the Presbytery of Toronto was in session, he went to Toronto to present himself before the reverend court, and lay his burden on them. There was a sensational scene, which the newspapers of the day duly recorded. It was on the whole a unique spectacle—this young man of promise apparently blasting all the hopes of his friends and the Church, which were centred in him, for what to him was conscience' sake. The fathers and brethren took in the situation perfectly, after recovering from their first shock of astonishment, and they dealt wisely with the lad. They gave him fatherly and brotherly counsel, and sent him home to think further of the matter.

"The conference did him good. What had been tormenting his own soul was now sympathetically shared with him by friends all over the country, who

by counsel and discussion helped him to reach ground whereon he could stand. The result was that when at a later day the Presbytery met to deal with the case and the obligation was tendered him for acceptance, his answer was in effect that he recognized the claims of the Confession in so far as it claimed itself to be binding. The good presbyters debated earnestly for hours over the answer, and finally by a majority vote agreed to accept it. So the crisis passed. Perhaps it was the turning-point in his career. His friends well knew that he contemplated the abandoning of his profession as a possible issue of the matter, and that he had his eye on a vacant High School mastership as an alternative if the decision of the Presbytery should be adverse."

Mr. MacMurchy gives the following sketch of the closing scene: "The meeting of Presbytery was held on the 8th December, 1870, in the church on the corner of Church and Adelaide streets. Many will recall the long rectangular building, dimly enough lighted in the dark nights of winter. There was a fair attendance of members of Presbytery. Rev. Dr. Jenkins, of Montreal, was present and was asked to sit and deliberate with the Court. Prominent among the members was the Rev. James Bain—'Father Bain,' as we were in the habit of calling him, on account of his age and venerable appearance—a man of great natural ability, good common-sense, a noted wit and somewhat free and easy in manner. The point at issue was: *could* the Presbytery, even if it were ready to do so, accept qualified answers to the usual questions? The brethren of the Presbytery

were in a quandary. Father Bain walked up and down the dimly lighted church aisle, with his hands in his pockets, and interjected now and again the remark, 'Are ye no ready to go on yet?' To the members of St. Andrew's Church who were present and anxiously looking on, wondering why there should have been any stop at all to the proceedings, the hitch appeared mysterious. The writer of this asked an esteemed member of the Presbytery what the difficulty was. He replied that it seemed to him that Mr. Macdonnell wanted to say 'yes' to the question twice, whereas other ministers were content to say 'yes' only once. I replied, 'What harm to allow 'yes' twice?' My friend replied, 'That is just the point between us.' After explanations had been made by Mr. Macdonnell and further consideration by the Presbytery, arrangements were made for the induction."

This was to him a "crisis" indeed—such a one as Carlyle speaks of when he says, "Temptations of the wilderness, choices of Hercules and the like, in succinet or loose forms, are appointed for every man that will assert a soul in himself and be a man." Through it all the "unfeigned faith that was in him" had been to him as a rudder that is firmly lashed in time of storm. Knowing that however he might differ from his fellowmen about the *interpretation* of Scripture, he had no controversy with Revelation itself; and surer than ever of his loyalty to Christ and desire to exalt Him only, he made preparation for his removal to Toronto in comparative quietness of soul.

CHAPTER IX.

ST. ANDREW'S OF THE OLD TIME AND THE NEW.

THE induction took place a fortnight later. The event is described in the *Presbyterian* for February, 1871, whose account we here transcribe with slight abridgement :

"The Presbytery of Toronto met in St. Andrew's Church on the 22nd December, 1870, for the induction of Mr. Macdonnell as the successor of Dr. Barclay, resigned. . . . The members of the congregation were present in large numbers. After the usual proclamation divine service was performed by the Rev. Mr. Carmichael, of King, who had been appointed to preach on the occasion. The sermon, from the words, 'For now we live, if we stand fast in the Lord,' (1 Thess. iii. 8), was in every way worthy of so important an occasion, being characterized by the solid thought, terse language, and true eloquence for which Mr. Carmichael is distinguished. The address to the minister was delivered by request by Mr. Macdonnell's father, the Rev. George Macdonnell, of Milton. . . . As was to have been expected, this part of the service was marked by an

affectionate tenderness and chaste simplicity. . . . The services were brought to a close by a few sagacious counsels addressed to the congregation by the minister of Scarboro, Rev. James Bain. . . . Public worship being ended, a very cordial welcome was given to Mr. Macdonnell by the members of his congregation."

The day of the induction was to Mr. Macdonnell a sacred anniversary, and one to which he often referred from the pulpit. St. Andrew's, however, was never a church famed for public anniversaries, and it was the inner significance of the event rather than its outward celebration, that made it a day to be long remembered.

Through the genius and labours of Mr. Macdonnell, St. Andrew's Church, Toronto, has become as widely known as any Protestant church in Canada. But at the time of his induction it was already a congregation of long standing. The following extract from the Church Report of 1880, the year of the congregational jubilee, gives a succinct review of its history. It is specially interesting to note the names of historic fame which are associated with its foundation:

"In 1830 'Muddy Little York' had a population of about five thousand, and one Presbyterian congregation, that of Rev. James Harris, who had organized a congregation in 1821 in connection with the 'United Synod.' According to a statement in Mr. Croil's 'Historical and Statistical Report,' the authority for which is Mr. Rintoul, the design of forming a congregation in connection with the



ST. ANDREW'S CHURCH, TORONTO, 1830-1877.

Church of Scotland was first entertained by some members of the Legislative Assembly when in York during the session of 1830. One of these, the late Hon. Wm. Morris, of Perth, has left on record an interesting incident. The names of Chief Justice Maclean and the Hon. Peter McGill are also associated with this incident. Mr. Morris was walking on a Sunday morning by the ruins of the former Parliament House before going to the Episcopal Church, thinking of the possibility of securing the ruined building and converting it into a place of worship in connection with the Church of Scotland. As he entered the Episcopal Church late, the Clerk was giving out the lines of the 132nd Psalm :

“ ‘ I will not go into my house, nor to my bed ascend ;
 No soft repose shall close my eyes, nor sleep my eyelids bend ;
 Till for the Lord's design'd abode I mark the destin'd ground ;
 Till I a decent place of rest for Jacob's God have found.’ ”

“ The words came home to him like an oracle. The next day a meeting was held, at which the Hon. Francis Hincks presided, and Mr. William Lyon Mackenzie acted as Secretary. Mr. Thomas Carfrae was the first Treasurer, and the original subscription list bears the names of many of the most prominent men of the time. The men of the 71st and 79th Highland Regiments, then stationed at York, were liberal contributors to the building of the church. The first payment entered in the Treasurer's book was made on the 10th of June, 1830. When the corner-stone of the old building was removed, there

were fragments of two weekly papers found wrapped round the bottle, the *Freeman* and the *Gazette*, of date Thursday, 24th of June, 1830, from which it may be inferred that the stone was laid within a week from that day.

"The church was dedicated on the 19th of June, 1831. The first minister was the Rev. William Rintoul. The sacrament of the Lord's Supper was first dispensed in the church on the 30th of October, 1831, to 112 communicants. Mr. Rintoul resigned in 1834, and was subsequently minister of Streetsville, and of St. Gabriel Church, Montreal, till his death in 1852. The second minister was the Rev. William T. Leach, from July, 1835, to 1842, when he removed to York Mills. He was succeeded by Rev. John Barclay, D.D., who was inducted on the 6th of November, 1842. . . .

"In 1844 those in sympathy with the Free Church in Scotland withdrew from St. Andrew's and united with Mr. Harris' congregation, forming Knox Church. Subsequently the Irish element of the congregation hived off from Knox and formed Cooke's Church." . . .

"It may be of interest to state that St. Andrew's congregation was the first in the Presbyterian Church in Canada to introduce instrumental music into the ordinary public services of the church. As far back as 1852 a harmonium was used to assist the choir. A better instrument was introduced in 1860, and a few years later the present organ."

During Dr. Barclay's long ministry, St. Andrew's

had barely held its own among the city churches. He was an accomplished and scholarly man of sound judgment and of much weight in the courts of the Church. The membership at the date of Mr. Macdonnell's accession amounted to 181.

On the morning of the Sunday following the induction the service was led by Rev. Robert Campbell, of Montreal, Mr. Macdonnell's brother-in-law, who afterwards graced the pulpit on many important occasions. In the evening the new minister preached with an energy, unction and tact which captivated all the hearers. Here was a new religious force in Toronto, a distinctly unique personality who made religion both real and urgent, whose clear-cut sentences sped their way to heart and mind at once, and made the apprehension of the truth easier, because it became a process of feeling as well as thinking all along the line. And so he continued to preach in a way all his own. What he was in the pulpit he was in people's homes and on the street; so true and frank and lovable that to many his daily life became one of the evidences of religion, an argument for the truth and reality of what he preached.

The due results of the new ministry soon became evident. The net gain in the membership during 1871 was fifty-nine. The congregation became a missionary agency from the start. The temper of the movement was sober and steadfast rather than impetuous and sudden. There was nothing of the revivalist in Mr. Macdonnell's preaching—possibly a little more exhortation or appeal might have been

an advantage—but there was perhaps all the more potential influence in it.

A picture of the pastoral method is given by Mr. MacMurehy, who has supplied so much that relates to the history of these earlier years: “Members and adherents of St. Andrew’s were to be found in 1871 in every part of the city. My district as an elder lay to the east of George street, and extended outside the city limits and over the Don, and it fell to my lot to introduce Mr. Macdonnell to the people of the Church scattered over that wide region, where there are now eight Presbyterian churches—six of them new, two of them potentially owing their origin to St. Andrew’s. This involved many long walks together, during which our conversation naturally fell much upon matters of church work and practice and belief, including such matters as the burning question of subscription to confessions. His tolerance, and the respect he showed for convictions not held by himself, made intercourse with him delightful, and co-operation with him in Christian work not a task but a pleasure. Memory recalls with delight the features of the new minister’s character, his transparent honesty of purpose, his frank earnestness, his fondness for literature, and especially of the hymns of the Church, which came so readily to his lips. Plans for church work in the city were considered. The main outline was to start a mission in the west end of the city, and another in the north-east, St. Andrew’s Church to be the base of operations. We then had a mission school at the corner of Simcoe and King streets, begun in 1869. It is satisfactory to remember that practically this

forecast has been realized : St. Mark's is established in the west; Old St. Andrew's (we had not an inkling of its coming in, 1870), in the north-east; and still farther to the east, St. Enoch's, an offshoot from Old St. Andrew's, the parent church still holding the lower middle part of the city."

It was but a few months after Mr. Macdonnell's coming to Toronto that his beloved father was taken away from earth. He died April 25th, 1871, in the sixtieth year of his age. He had been an active and vigorous man until not very long before his death. Anxieties connected with his pastoral charge at Fergus seem to have brought on a mental strain which undermined his health. Shortly after the decline began, he accepted a smaller and lighter charge at Milton, where lived a number of old and valued friends. He was permitted to labour here, however, only a year. Death came to him surrounded by loved and loving ones. He was buried at Milton, his friend and co-presbyter, Rev. James Herald, of Dundas, presiding at the obsequies. Thus he had bidden his son God-speed in the great work of his life just before his own life-work came to its peaceful and happy ending. He had watched his son's development with pride, not unmixed with solicitude at his daring flights and his high career; but he had sent him out into the world secure that he would never shame his nurture or discard those lessons of fidelity, honour, and reverence which he had learned in an Old Kirk manse.

A circumstance connected with the death of the father may be mentioned as helping to illustrate the

character of the son. Among those who showed much kindness to Mr. George Macdonnell in his closing days was Rev. T. W. Jeffrey, then ministering to the Methodist Church in Milton. Eighteen years afterwards Mr. Jeffrey, in consequence of some misunderstandings, was subjected to an ecclesiastical trial, and acquitted of the charges brought against him. On the first opportunity that offered Mr. Macdonnell came forward upon the public platform and made a chivalrous and enthusiastic defence of the man who had been kind to his father.

In the obituary record of the Synod of 1871 of the Church of Scotland in Canada stand the following words:

“Mr. Macdonnell was one of our most devoted ministers; sincere in his piety, gentle in his disposition, quiet in his demeanour, genial in all his intercourse with the brethren: and taking, as he did, a deep interest in the religious education of the young, and in home as well as foreign missionary efforts, he was universally esteemed and has gone from amongst us regretted by all.”

Signs of life were abundantly manifest in St. Andrew's during this initial year. The revenue as well as the membership increased steadily. The minister had been called at a salary of \$1,600—much more, by the way, than he thought he should be paid. But financial progress seemed so assured that this sum was made up to \$2,000 by the end of the year, and the stipend then fixed at that amount. Glebe land at East Gwillimbury was made productive by being sold, and the proceeds made a fund for the building of a manse.

In outward prosperity the year 1872 was a fair copy of 1871. Additions were also made to the eldership. When Mr. Macdonnell began his labours in Toronto the Session consisted of but three members—Messrs. Geo. H. Wilson; Wm. Mitchell, who had also been a member of the Board of Managers since 1860, and its secretary during the greater part of the intervening period; and Archibald MacMurchy. All of these had been elected to the eldership in 1863. To these were now added Mr. Thos. A. McLean, M.A., and Mr. James Bethune. Of these Mr. McLean remained till the time of the union in 1875; he removed later to the North-West, where he died in 1896. Mr. Bethune died at the end of 1883. The three senior elders still abide in the flesh. Mr. Mitchell was for twenty years superintendent of the St. Andrew's Sunday school, and Mr. MacMurchy, until his withdrawal in 1876, held the same place in the mission school, the foundation of the later St. Mark's mission and congregation.

Already in 1872 the question of erecting a new church building was discussed. As to the site of the edifice alternative plans were proposed and long debated. In July, 1873, this question was brought before a special meeting of the congregation, and it was resolved to authorize the purchase of additional land on King and Simcoe streets for the church and manse, and the fate of St. Andrew's was decided. The minority, though not content, remained loyally with the congregation till the new church was entered in 1876.

CHAPTER X.

A HOME MISSION CHURCH AND MINISTER.

ST. ANDREW'S CHURCH, Toronto, was now known as an important centre in the Church of Scotland in Canada. It was becoming very respectable in point of numbers, for by the end of 1873 the membership had nearly doubled. As one looks back and tries to reproduce in imagination the St. Andrew's of that date, one is apt to form a somewhat erroneous picture. There was nothing phenomenal in the rate of increase either in numbers or in wealth. The progress was gradual and unbroken, according to the law of healthy growth and development. Nor was the congregation as a whole distinctively what is popularly called a "working" Church. On the contrary, there was rather a lack of helpers in aggressive religious work. St. Andrew's under Mr. Macdonnell was never distinguished for the great number of its "workers." The attendance at the service was always large, from the very beginning of his ministry in Toronto. But the proportion of those who have confined their church interest to listening in the pew and contributing more or less to the

church funds has been larger than in many other congregations. Mr. Macdonnell's preaching tended to develop a deep and reflective rather than an exuberant or demonstrative type of religious life. Moreover, the number of those who were captivated mainly by his manliness and intellectual power has always been considerable. What really makes his ministry memorable is, on the one hand, the strength, depth and fervour of his own character impressed upon those who caught his spirit and fell into line and step with him in his walk with the Christ; and on the other hand, the awakening of practical sympathy for the neediest, and therefore the most deserving of men or causes.

It was the latter of these two modes of influence that naturally revealed itself at first most conspicuously. And to him the neediest of objects were the ignorant and the outcast at his own door, and in the destitute districts of his own country. Hence St. Andrew's was emphatically and above everything else a Home Mission Church, and its minister, although occupying no regular out-field station, was one of the greatest of Canadian home missionaries.

Now let us see how this tendency and spirit showed themselves in the St. Andrew's of the early seventies. The Old Kirk was not a large body numerically, but it had large aims. Among its "schemes" were a ministers' and orphans' fund, a sustentation fund aiming to give \$200 to every minister not aided from the Temporalities Fund, a scholarship and bursary fund for Queen's and Morrin colleges; a French

Mission in Quebec; a Manitoba Mission; and a presbytery Home Mission. It shows the bent of the man that Mr. Macdonnell should soon be put at the front of the Manitoba Mission. In this year, 1873, he went out to the North-West to see things for himself. Of his work in this enterprise his friend already alluded to, Prof. Thomas Hart, of Winnipeg, speaks in a reminiscent vein. He writes thus to Mrs. Campbell:

"I can truly say that your dear brother was the best man I ever knew. He won my affection from the beginning of my acquaintance with him in 1857, my first year at college, and the better I knew him the more I loved him. . . . He was the Convener of our synod's Manitoba Mission Committee, and the very life and soul of it. It was through him that I accepted the position of first missionary of our Church to this country, and in all the difficulties connected with the early history of the mission I freely consulted him and found him to be a wise counsellor and guide.

"The period was very critical. It was at the height of the union negotiations. Feeling ran high, and great care and wisdom, good sense and right feeling were required to prevent a rupture between the two sections of our Church in Winnipeg. I kept him fully informed of the position of affairs here, and the results justified the wisdom of his advice. . . .

"Since I came to Manitoba I saw but little of your brother except on my visits to the East, or his to the West. He visited us five times in all. His first visit was made in the summer of 1873, in company with

our mutual friend, Rev. J. Carmichael, of King, for the purpose of gaining personal knowledge of the missions under his care."

The venerable Dr. Carmichael, of King, a well-beloved friend, writes thus of the visit just alluded to, and adds a kindred reminiscence :

"It is some twenty-three years ago since Mr. Macdonnell and I had that very pleasant trip to Manitoba. We went from Port Arthur by what was then known as the Dawson route. We were subjected to a good many discomforts and provoking delays, but I do not remember to have ever seen him 'put out.' At Port Arthur the agent gave him a letter asking him to show it at the various stations, urging them to send us forward as quickly as possible, but he never showed it, preferring to share all the difficulties and delays the other passengers had to put up with. He was always in the best of humour, and saw something to interest or amuse in every incident. Even when the canoe upset at the mouth of the Nepigon River, and he was plunged into the cold waters of the bay, he was, indeed, annoyed, not because of his cold bath, but because the canoe was made by one of his own old Peterboro' congregation. He never obtruded religion offensively on others, but he tried to have a religious service whenever it was convenient. One Sabbath morning we had worship on the shore of Lake Kaogassikok, and felt how strange it was 'to sing a Jehovah Psalm on ground that's ayont His keeping.' Again it would be around a 'smudge,' kindled to drive away the treacherous mosquitos that

a small group would gather, while Mr. Macdonnell led in the grand old hymns, 'Rock of Ages' or 'Jerusalem the Golden.' To him God was as manifestly near in these lonely spots as in the crowded cathedral, or in his own church in Toronto—'Earth was crammed with heaven, and every common bush aflame with God.' On the long stage journey from Winnipeg to Moorehead he showed the same boundless delight in the glorious prairies stretching on and on with a sense of infinity. He clearly foresaw the grand possibilities of the future, and understood the need that our Church should take an early and strong hold of the country.

"In the early part of the winter of 1878 Mr. Macdonnell and I were together attending a series of missionary meetings in Muskoka. On such occasions he always showed wonderful tact and common-sense. He thoroughly enjoyed that kind of work—was at home in it because his heart was in it. No matter how small the gathering, or how humble the log school-house where we met, he saw in it an opportunity to speak a kindly word for the Saviour he so truly loved, as well as a cheerful word to encourage those whose lives were so hard and lonely."

The trip to Manitoba in 1873 was undertaken—so he wrote semi-jocosely from the Synod meeting at Montreal to his wife at Fergus—as a contribution to the Home Mission Fund. He returned from Winnipeg by way of Duluth without his companion. This part of the trip was made in a lumber-waggon. He writes from Duluth to his wife on August 23rd: "We were told that the stage-coach, which is a

good covered one, had broken down on the road. This turned out to be a lie. The truth was that the roads had been pretty heavy owing to rain at Moorehead, and as there were only two passengers going, the driver thought it would be easier for his horses to have the open waggon. Fortunately, we had three dry fine days, and we did not really suffer; and though the waggon had no springs, the seat on which we sat had, and so we were comparatively well off. We had the advantage of seeing all the jolts before they came, and so enjoyed the double pleasure of anticipation and realization. Of course, we saw the country well also, though there was not much to see."

There was plenty "to see" in another trip taken a few weeks later in company with Mrs. Macdonnell.

In October, 1873, the Evangelical Alliance held a notable meeting in New York City, and Mr. Macdonnell attended its sessions as one of the Canadian delegates. They were the guests of Rev. Dr. David Inglis, of Brooklyn, formerly minister of the McNabb Street Church, Hamilton, and professor in Knox College, Toronto. This was a visit of rare enjoyment. The trip by steamboat down the Hudson River, the stimulating addresses at the meetings of the Alliance, the delightful fellowship among the members and their friends, are all spoken of enthusiastically in the home letters. The gathering was concluded by a "free trip" to Philadelphia, Baltimore, and Washington, taking in Princeton by the way. Here speech-making was held in one of the churches, where, among

other good things that were said, a learned German professor told the students to "persecute" their studies in the right spirit, and Henry Ward Beecher described the Princeton theology as "medicinal, but wholesome."

The closing weeks of this somewhat eventful year were very anxious ones for the minister and his wife. On November 21st she was taken down with an attack of small-pox mysteriously acquired, but attributed to Mr. Macdonnell, who was supposed to have carried it from the sick-bed of a patient whom he had visited without knowing the character of the disease. Mrs. Macdonnell was nursed through the sickness by her husband, both of them being at the same time greatly concerned about the condition of their little boy, born in August, 1872, their eldest and at that time their only child. He was dangerously ill with croup, and was now removed to Fergus to escape the infection. They both recovered completely; but it was not till December 22nd that the mother and son met again at Fergus, where they remained till the new manse in Toronto was ready for occupation, more than two months later.

CHAPTER XI.

CHURCH BUILDING AND CHURCH UNION.

IN 1874 the question of church removal was rapidly approaching practical solution. The purchase of the additional ground at the corner of King and Simcoe streets had been made before the end of 1873 at a cost of \$14,000. The new manse at the southern end of the lot was completed and occupied in February of 1874. The young couple had been living up to that time in their "own hired house" at 72 Bay Street, near the corner of Wellington. The memory of its hospitalities still remains in the minds of many old friends to brighten the retrospect of those earliest years of a memorable Toronto history. Now all the energies of the majority of the congregation were bent to the task of beginning wisely and well with the erection of the new edifice. In clearing the ground it was necessary not only to prepare for the coming church building, but to guard also the interests of the mission, which had its centre in the school-house already standing upon the same lot of land. It was decided to remove the latter structure and transfer it to a site far to the west, so as to carry

out the design entertained from the beginning of having a western mission for St. Andrew's. This was accordingly done, and it will be one of our tasks later to describe the development of St. Mark's in its new environment. A building committee was appointed. The names of its members may be here given, as the most of them are prominently associated with the later history of the settlement, and the whole list may serve as a memento of this important epoch. The names are: James Michie, chairman and treasurer, William Mitchell, secretary, R. W. Sutherland, assistant treasurer, Alex. T. Fulton, I. C. Gilmor, Robert Hay, John Jacques, R. Grant, W. M. Jameson, Charles Perry, T. M. Pringle, W. Higginbotham, Z. A. Lash, W. Arthurs, James Bethune, G. H. Wilson, Russell Inglis, William Milligan and J. M. Rogerson. Moreover, as the business of providing ways and means without prejudicing the resources of the congregation required most careful management, a finance committee was appointed, consisting of James Michie (chairman and treasurer), Robert Hay, Alex. T. Fulton, William Mitchell and William Arthurs. The magnitude of the undertaking may be inferred from the fact that the ordinary annual congregation revenue had risen to but a little over \$4,000, and that the first cost of the new building alone was expected to be over \$61,000. By the end of 1874 the foundation had been laid and covered in. It may be imagined that these were days of anxiety for the minister, but it was shared by a sturdy band of willing helpers, and the future seemed secure.

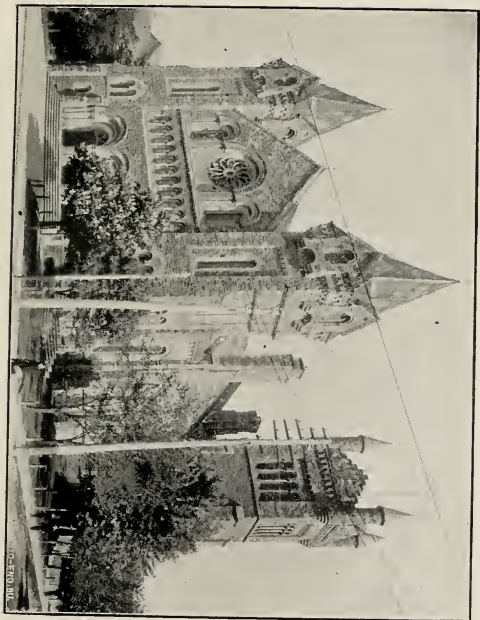
Steady progress was made with the building throughout the working time of 1875. Some delay was occasioned by the greater elaboration of details. Many improvements were adopted tending to enrich the aspect of both exterior and interior, and to give greater beauty and effect to the design of the architect. These were not included in the original contract, so that the total cost ran up to over \$86,000, besides the \$14,000 required to pay for the addition to the land. The result was that there was a debt on the church and manse of over \$80,000 when the work was completed. To bring this debt within manageable compass was one of the chief aims of the minister and one of the main tasks of his co-workers during the next few years. Against this debt stood the valuable land and building and the personal bond of several of the church people.

The growing congregation had now a beautiful and convenient home, and the city of Toronto possessed a new and splendid architectural monument. The design was furnished by Mr. W. G. Storm, one of the architects of University College, Toronto, as well as, many years later, the architect of Victoria University, in the Queen's Park. The church was built in the Norman-Scottish style of architecture, of Georgetown stone, with Ohio and Queenston stone dressings. The form and the interior arrangements are not such as to secure economy of space, and these have not been copied in other churches erected since. But it is one of the triumphs of the architect that good acoustic properties have been secured without

any special device with that end in view, in spite of the long rectangular shape of the auditorium and its lofty roof.

An extract from the Session Report of 1876 may complete this brief sketch of the building enterprise: "On the 13th of February the new church was dedicated to the worship of God. The dedicatory services were conducted in the forenoon by the Rev. Robert Campbell, M.A., of St. Gabriel Church, Montreal; in the afternoon by the Rev. Professor McLaren; and in the evening by the Rev. D. M. Gordon, B.D., of St. Andrew's Church, Ottawa. At each of the services there was a very large attendance, and our hearts were made glad by the goodness of God in permitting us to witness the successful completion of a work which had been to many of us during its progress a source of anxious thought and abundant labour, and to all an object of interest and hope."

Meanwhile the minority of the congregation who could not take part in the erection of the new building upon the chosen site, were looking out for their own future. The same Session Report tells of the issue of this friendly dissent, which was before long to lead to a new settlement rivalling the original congregation in magnitude and influence: "On the 9th February, 1876, at the close of a prayer-meeting in the church on Church Street, a new congregation, which bears the name of 'Old St. Andrew's,' was organized by Professor McLaren of Knox College, and the minister of this church, the representative of the Presbytery of Toronto. Sixty-two members



ST. ANDREW'S CHURCH, TORONTO.

were thus disjoined from St. Andrew's Church. The session are glad to know that the congregation then formed is making steady progress under the pastoral care of Rev. G. M. Milligan."

As a proof of the good feeling that ruled the two parties in the undivided St. Andrew's, it may be added that as early as May, 1874, a proposition looking to the division of the church property was unanimously agreed to in the session, at the instance of both sections, and adopted unanimously by the congregation. According to this agreement, which was ratified when referred to the presbytery in 1875, the minority retained possession of the old building on Church street. As we shall see, however, they soon chose a more convenient site on Jarvis Street, where they and their following flourish unto this day.

As is well known, the Church of Scotland in Canada was the last of the Presbyterian bodies to give its consent to a general Presbyterian union. That great event was accomplished in June, 1875, in the city of Montreal. But if this staunch old community hesitated longest it was not for lack of a strong union sentiment within its ranks. As early as 1860, the eminent theologian and churchman, Rev. Dr. John Cook, the teacher and inspirer of so many of the present generation now in its maturity, brought up a union motion in the Old Kirk Synod, and the subject was discussed from time to time thereafter. Opposed to Dr. Cook, as the leader of the anti-union party, was Rev. Dr. Mathieson, of Montreal. The Queen's College men generally

favoured union, Dr. Cook being Principal of Queen's at the time when the lines began to be drawn.

Among the younger men of the time, Rev. Robert Campbell, now of St. Gabriel Church, Montreal, who became minister of Galt in 1862, after demitting the charge of the preparatory school in Kingston, soon became prominent in the church courts and influential as an advocate of the union. Mr. Macdonnell was in favour of union from the first, partly "because it was his nature to," and partly, as we may suppose, under the influence of Dr. Cook, of whom he was ever a lover and admirer. Prof. Mackerras, though very deferential to Dr. Cook, and closely akin to Campbell and Macdonnell in temper and mode of thought, was at first on the side of Dr. Mathieson against union. Happily he was brought over, and became one of the leaders of the united church.

St. Andrew's Church, when Mr. Macdonnell came to it, was not unanimous for union, and it was a task of no small delicacy as well as importance, to prevent a division on this question as well as on that of the new church building. The members were familiar with the subject already from its frequent public discussion. In 1866 a motion in favour of union was brought up in the Synod at Toronto, but its prolonged consideration was postponed on account of the absence of members, caused by the Fenian raid. In 1871, shortly after the induction, the Synod again met in Toronto, and the divided sentiment of the congregation was pretty clearly shown. The leaven

of his spirit, however, kept working among them, and as the movement was essentially a progressive one, they were nearly all won over sooner or later. Very few of the congregation seceded in consequence of the accomplished fact. Yet there were many who simply went with Mr. Macdonnell, just as in later times very many followed him on the Sunday street car and other questions. The same people would have stayed out if he had done so. In fact, when the great crisis arose, which is now to be described, the congregation would have voted itself out of the union had he given encouragement.

CHAPTER XII.

THE ECCLESIASTICAL TRIAL.

WE now come to the great crisis of his public life, a crisis precipitated by the inconsiderate action of two budding journalists, who have since achieved distinction in their chosen profession. They had gone to St. Andrew's Church on Sabbath, 26th September, 1875, with a view to exercising their 'prentice hands, as stenographic reporters, on its minister, who had the reputation of being a hard man to keep pace with by even expert shorthand writers, so vehement and spasmodic were his utterances, when he warmed up to his work. Young gentlemen of the press do not necessarily take much stock in the subject-matter of what it may be their duty to report; but on this occasion these two aspirants to editorial distinction were personally much impressed with the sermon as it proceeded, and pricked up their ears with uncommon liveliness as they endeavoured to keep up to the eager preacher in his impassioned discourse. The text chosen was from Romans v., 12-21, the topic being the more abounding grace in Christ Jesus, in contrast with the sin which abounded

in Adam. These young stenographers had an instinctive perception that they had that morning stumbled upon a good thing from the newspaper point of view, that they had possessed themselves of copy which their journalistic superiors would be glad to receive at their hands, and which, when it reached the public, was bound to make a stir in religious circles. But they failed to communicate their own enthusiasm in the matter to the management of the great daily with which one of them at least was connected, being informed by the autocrat who wielded the editorial sceptre, that the paper could not afford to give space to reports of sermons. The utmost use they found they could make of their notes was to frame a paragraph, summing up their estimate of the drift of the discourse, to be sent to the *Montreal Witness*, of which one of them was the Toronto correspondent.

This paragraph appeared in the *Witness* on Monday evening, and of course, it soon found its way back to Toronto. It chanced that on the Wednesday evening of the following week Mr. Macdonnell was present at the opening exercises of Knox College for the first time as a member of the Senate, to which he had been appointed after the Union, and made a few remarks which were innocent enough in themselves, and were mainly truisms as to the relations in which Presbyterian ministers stand to the subordinate standards of their Church. But so excited had ecclesiastical circles become in the city by the rumours which were in circulation as to the character of the views

proclaimed in the sermon of the 26th September, that two of his brethren in the Presbytery felt called upon to take exception to his remarks regarding the Confession of Faith as of an unsettling tendency. Then friends in Montreal, who considered that injustice must have been done to the preacher in the summary of the sermon telegraphed to the *Witness*, as well as in the subsequent report of the proceedings at Knox College, really contributed unwittingly to bring on the crisis, in their desire to vindicate Mr. Macdonnell from the aspersion which they thought the newspaper in question had made itself the medium of casting upon his good name. Thus challenged, both the *Witness* and its Toronto correspondent were put upon their mettle, and so the text of the sermon compiled from the combined notes of the two reporters, was given to the public in the *Witness* on the afternoon of October 12th, 1875, under the title of "Universal Salvation," in large capitals. This was an utterly unjustifiable heading for the sermon, as in all the discussions which followed from its publication, Mr. Macdonnell repudiated the conclusion which this title implies; but it helped to fasten the attention of the public upon the discourse which the newspapers far and near hastened to copy; and the young reporters, who found that they had done a fine stroke of professional business, had their revenge when the sermon appeared in the Toronto journal whose editor had in the first instance refused their notes.

The publication of the discourse produced great excitement among all classes of the people. Three

months had barely passed since the great event of Presbyterian Union in the Dominion had been consummated, and no one had taken a warmer interest in or was in a position to do more toward helping it on than the minister who occupied the most prominent position in the Church of Scotland in western Ontario. Everyone felt that the utterances of this sermon were going to subject the recently formed bond of Union to a severe strain, if indeed they did not imperil its continuance. The negotiations had taken years to mature, and not a few obstacles had to be overcome to pave the way to the issue which culminated in success on June 16th, 1875. Not the least of these was the position taken by extreme men on both sides. One of the telling arguments employed by some of the leading opponents of Union in the Church of Scotland, in addressing the people whose support they sought in their opposition, was that the views and sympathies of many of those in the Church with which Union was proposed, were too narrow to give promise of much comfort to liberal-minded people who should be in the same Church with them; while the suspicion that views too broad to be consistent with the truth were tolerated among ministers and members of the Church of Scotland, had occupied the minds of some good men in the Canada Presbyterian Church to an extent that had been found difficult to remove. Now an unfortunate question was forced upon the attention of the united Church which threatened to revive, if it did not justify, those apprehensions.

Not that Mr. Macdonnell had sympathizers with

his doubts and difficulties on the question of the eternity of future punishment among any section of his clerical brethren in the united Church. The correspondence that poured in upon him from all quarters at this crisis bears ample testimony to this fact, as all the subsequent discussions in Presbytery, Synod and General Assembly also did. Indeed, some of those who loved him most and afterwards were warmest in his defence, felt called upon to do what they could to quiet the agitation which had suddenly sprung up in ecclesiastical circles, and especially to purge the section of the Church to which Mr. Macdonnell had belonged, and the college in which he had been trained, of all suspicion of doubt on the point in issue; hastening to give the public their views in support of the generally received doctrine of Christendom on the question. The only one of his ministerial brethren who ever offered anything like an apology for Mr. Macdonnell's doubts and difficulties was the venerable Dr. Cook, of Quebec, in the Assembly of 1876. Personally he had no doubt as to the drift of the teaching of Scripture on the question, as he prefaced his remarks in the Assembly by saying, and as his private letters to Mr. Macdonnell show. But while not harassed with doubts himself, he succeeded in putting himself intellectually in the place of those whose minds compelled them to look at the question from a different point of view, and evinced a freshness of thought and mental candour not generally to be looked for in old men, urging that when the theological mysteries that are involved in

hereditary depravity and the electing grace of God, along with the appalling significance of an eternity of suffering when one tries to grasp it, are taken into account, doubts and difficulties on the subject may almost be reasonably pardoned. The Assembly was startled by the boldness of the utterance; but everyone felt that splendid though the intellectual effort was, it harmed rather than helped the cause which it sought to promote, at least in its immediate effect, because it created unnecessary alarm by postulating far more than Mr. Macdonnell's case demanded.

And while a large number of friends wrote, regretting that the sermon had been preached, and offering counsel and help in his perplexities, Mr. Macdonnell also found himself deluged with pamphlets and letters from all manner of religious "cranks" and unbelievers, and thus was made painfully aware of the indiscretion of which he had been guilty in venturing to give utterance to his doubts. Far from feeling satisfaction in the notoriety with which he found himself suddenly invested, as he would have done had his aim been to bring himself prominently before the public, as some insinuated, he accepted the compliments and laudations that were showered upon him by the sceptical press, as part of his punishment for the imprudence of thinking aloud and doing in the presence of his congregation what ought to have been done previously in his study—weighing Scripture against Scripture, and striking a balance before communicating what was in his mind.

But though his friends without exception regretted

what he had done, none of the ministerial brethren with whom he had been formerly associated in church fellowship lost faith in him, or wished to have him too seriously dealt with, for only giving expression to doubts, so long as those doubts did not amount to a rejection of the doctrine in question. They knew that there was nothing of the Philistine in his nature, that far from delighting in turmoil and opposition, as born fighters do, his sympathetic nature rather led him to yearn to be in accord with his brethren, and if he differed from them, it was only because his conscience compelled him. He had commended himself so universally to the members of the Synod of the Church of Scotland before the Union as a devoted servant of God, and one who was specially loyal to Revelation, that his old friends had no fear of his drifting far afield from the paths of orthodoxy. Anchored to Christ, whom he held to with a fondness that was touching, they knew that his first wish was to know the mind of the Master. Once he was persuaded of it, no influence could induce him to swerve from it. Nor had the higher criticism in the slightest degree lessened the reverence for the Word of God, in the full belief of which his mind and heart had been trained. The Spirit of God operating within him bore witness to the truth which he found scattered everywhere over the page of Revelation. He put an exalted estimate upon the Bible, as God's message to man: but just in proportion as he elevated it, he would keep all merely human productions in comparison on a lower plane. His lofty conception of the

Holy Scriptures led also to an eager desire to know exactly what they taught. This desire was the source of that scrupulousness, that "fastidious conscience," which Principal Caven was the first so to characterize, and which so often stood in the way of the settlement of his case before the Assembly, when brethren believed it was in sight. All this was fully known to his old friends and associates, as on more than one occasion he had refused to allow his conscience to be bound by human summaries of truth, even when such summaries were so venerable as the propositions of the Westminster Confession. It is necessary to state this to explain what otherwise might seem invincible partisanship on the part of his former brethren, when the case was voted on at the Assembly in 1876. With a single exception, they all voted for the motion which implied leniency in dealing with the offence; and they did so, not because they were resolved to stand together, but because they were persuaded that Mr. Macdonnell, from what they knew of him, might be trusted to be loyal to the truth, and to take the necessary steps without pressure from without to let it be known, if his further study of Scripture, on the subject of the future state, led him finally to reject the traditional view of the Church. On the other hand, the brethren to whom he was a comparative stranger, were perhaps not to be blamed for refusing to take more account of a man, however good and useful he might appear to others, than of a doctrine, a hearty belief in which they deemed of prime importance. But is it saying too much that the

subsequent course of events justified the attitude taken on that occasion by those who knew him best? Did not all the brethren of the united Church come to share in the estimate which his old friends in the Church of Scotland had formed of him, as one whose nature was singularly sensitive to the truth, and who, while tolerant of other people's opinions, did his own thinking, and would hold to his convictions at any cost?

The Presbytery of Toronto first took cognizance of the sermon on November 5th, 1875. On that day attention was called to the subject, and a committee was appointed to have a private conference with Mr. Macdonnell. The committee met with him. Had he been disposed to take advantage of technical objections to shield himself—as is done every day in the civil courts, and as has often been done also in ecclesiastical courts, when ministers have been taken to task for their utterances—he might truthfully enough have claimed that the published report of his sermon was not a full and accurate account of what he had actually said. But it was not in him to have recourse to such a means of avoiding trouble. He admitted the general correctness of the report, although he stated that there were some omissions and some alterations, the general effect of which was to lead to the supposition that he held views which he did not hold. He had simply stated the difficulty he had in arriving at any conclusion. He further stated that he felt that he had been unwise to speak in a way not in harmony with the Confession of Faith on this particular sub-

ject, when his own mind was in a state of perplexity, and expressed his regret for so doing. He further undertook not to contravene the teaching of the Church while seeking light on the question, and expressed his willingness to state his views on the matter to the Presbytery when called upon to do so. The attitude of the Presbytery then and throughout the entire dealings with Mr. Macdonnell was one of great kindness, while his bearing toward the Presbytery was in return one of respectful candour.

On April 4th, 1876, Mr. Macdonnell handed in a written statement of his views, as follows: "In regard to the eternity of future punishment, I have arrived at no conclusion at variance with the doctrine of the Church. I do not conceal that I have difficulties and perplexities on the subject; but I adhere to the teaching of the Confession of Faith in regard to it, expressed as it is almost entirely in the language of Scripture."

The Presbytery asked him to withdraw the last clause, as qualifying what went before; but he adhered to that clause tenaciously throughout all the negotiations that followed, as conveying his attitude of supreme regard for the Holy Scriptures, and his acquiescence in whatever they taught. In consequence, the Presbytery declined to accept the statement.

Matters had reached this stage, when, by the intermediary offices of friends outside the Presbytery, Mr. Macdonnell was induced to offer a new statement, which the Presbytery by a majority declared to be satisfactory. It was as follows: "Notwithstanding

difficulties which I have regarding the eternity of future punishment, I continue my adhesion to that doctrine, as implied in my assent to the Confession of Faith formerly given." The Presbytery resolved to transmit this statement to the General Assembly, with an expression of the hope that the Assembly might find it "a satisfactory basis for the settlement of the case," and the whole matter was referred to the General Assembly, with the request that that venerable court would finally issue it.

It fell to Principal Caven and Rev. J. M. King (now Principal King, of Manitoba College) to state the reference from the Presbytery to the Assembly, which they did with great clearness and force. They both put forth their best efforts to persuade the Assembly to accept Mr. Macdonnell's statement as satisfactory, for they sincerely desired to see the matter settled at once. They analyzed the statement and presented it in so favourable a light, with the view of justifying the Presbytery in accepting it, and of showing that the Assembly would be quite safe in also accepting it, that Mr. Macdonnell felt uncomfortable when he heard his brethren endeavouring to explain away his difficulties, as if they really amounted to almost nothing. And so, when the debate was in progress over a motion to accept the statement, and he was challenged to say whether the representatives of the Presbytery had in their addresses fully set forth the state of his mind on the question, he advanced to the platform and relieved his conscience by saying that he was afraid that they had placed his real situation

in too favourable a light before the Assembly, and added a few words by way of showing where he actually stood in relation to the question. This candid avowal was very disappointing to many in the Assembly, and destroyed at once any chance of the Assembly's accepting the statement before it. But while Mr. Macdonnell's action dashed the hopes of an immediate settlement, and proved most embarrassing to the friends who had laboured in the case to bring it to an early and favourable issue, the moral effect of it was unquestionably greatly in his favour. The "fastidious conscience" that would not allow him to accept relief from the distresses in which he was at the moment placed, by pleadings that he felt to be too favourable to him, was deeply impressive; and so, one of those who afterwards offered a motion in amendment declining to accept the statement, and proposing another course, prefaced his remarks by characterizing Mr. Macdonnell as a "man of intense candour, marvellous uprightness of heart and spirit, on that and every other point of doctrine contained in the Presbyterian Creed." Mr. Macdonnell was very anxious that his true attitude to the doctrine in question should be known; and so, while he would not accept a favourable verdict on grounds that represented him as more fully in accord with the commonly received view of the doctrine than he really was, on the other hand, all through the discussions of the assemblies of 1876 and 1877, he most strenuously corrected statements and arguments that exaggerated the amount of his disagreement with his brethren.

The representatives of the Presbytery no longer requesting the Assembly, in view of Mr. Macdonnell's address, to accept the statement which they had referred to the court, the debate went on, and amendment after amendment to the motion for acceptance was submitted, until there were no fewer than nine of them.

The course of the debate was twice interrupted for the purpose of conference with Mr. Macdonnell by committees of the Assembly. But they failed to secure any statement which would at once satisfy the majority of the Assembly and not infringe on Mr. Macdonnell's conscience.

One of the memorable incidents of the debate was when Professor Mowat, a man of rare reticence, mounted the platform, which he was never known to do before or since, and gave expression to his views with much warmth of feeling. He had known Mr. Macdonnell from his boyhood up, and he could not bear to hear the slightest imputation cast upon one whose truth-loving mind, pure character, and sincere heart he fully appreciated and loved. "Mr. Macdonnell," he said, "had already been severely punished. It was surprising that he was now living, having been badgered by some, ridiculed by others, and, worse than all, mourned over by those who love him." He challenged any man in the Assembly to tell of an instance in which a minister of the Presbyterian Church had been deposed for entertaining doubts; and concluded with these sharp words: "Let it not go forth to the world that while they

were stiff and stern in their dealings with one of their good men, because of a doubt entertained by him, they were doing nothing in regard to those men who were stupid and dull, and whose preaching was useless." A venerable member of the court, and an old fellow-student and friend of Professor Mowat, took occasion to say that he had been amazed at the utterances of Mr. Mowat, and had come to the conclusion that there must be different standpoints from which this matter might be conscientiously and honestly viewed. As soon as every other member of the Assembly who desired to speak on the subject had been heard, Mr. Macdonnell rose, before the taking of the vote, and gave a full statement of his views, which has happily been preserved. It was spoken extemporaneously, but the *Toronto Mail* succeeded in obtaining a verbatim report of it, which Mr. Macdonnell afterwards acknowledged to be correct, and which he handed in to a committee of the Assembly as setting forth his true position on the whole matter under discussion. It detailed the process by which he was led to think on the subject, and preach the sermon which gave rise to the agitation in the Church. This statement is here embodied, as it is only fair to his memory that he should be allowed to speak for himself.

"Mr. Macdonnell came forward amid applause, and remarked that his whole object was, as it had been all along, to present his views to the Assembly in such a way that they would be clearly understood. He would say very little about personal considerations,

He admitted that he was in a certain sense in a painful position—that it was painful to him to be the object of so much remark, the object of so much flattering remark especially. (Hear, hear.) And it had been painful to him during the last three days to have the consciousness that he had been the occasion, or that his sermon had been the occasion, of so much of the valuable time of the Assembly being taken up. However, he could say quite honestly that he did not believe that that time had been wasted. He hoped he would be believed when he said he was not indifferent to God's truth. It had been said and reiterated frequently in the course of the discussion that the most important consideration in this case was loyalty to that truth. That was just his position, and he was sure they would believe him; he was sure his strongest opponents would believe him, when he said that the question with him was not about submitting to the truth of God; but that the question with him had been and still was, 'What is precisely the truth of God in this matter?' He accepted implicitly and unreservedly the words of Christ and His apostles as the highest source of truth. He fully believed and unhesitatingly accepted Christ's words. Was it necessary that he should say that? It was necessary; for a worthy elder whose speech he (Mr. Macdonnell) had honestly admired had stood up there and had put him (Mr. Macdonnell) in this position; he had said that when he (Mr. Macdonnell) read the words in the 25th of Matthew, 'and these shall go away into everlasting punish-

ment, but the righteous into life eternal,' he believed the last part of the verse but not the first. Now they knew that was not his position—he hoped they did at least. He said now, that this was the position he occupied, that the words of Christ and of His apostles in these matters were the truth, the living truth. With regard to the consequences of preaching that sermon, did any man present think that he underestimated them? Did any man there think that he rejoiced in any of those consequences? Did anyone there think that he had been pleased at any of the unjust charges that had been made against the Presbytery of Toronto, placed as it was in a more difficult position than he was? He did not need to say to the Presbytery of Toronto that he had not; but he did need to say it to the ministers and elders who did not know the relations that existed between the Presbytery and himself so well as they knew it among themselves. Had he rejoiced to be claimed as an ally by men of all sorts of queer views? to have his table littered with all sorts of queer letters from persons with whom he had not had the slightest communication? It had been well said by some one that that was a part of his punishment, and he accepted it as such. (Laughter.) Had it been a source of pleasure to him to be claimed in this community, in this land, and he did not know how far from it—for he knew, of course, that his sermon had been circulated far and wide, not for good ends but for bad—had it been a pleasure to him to be claimed by the godless, the careless, the unbelieving,

the worldly, and the vicious, as their sympathizer? Did any one there think that he as a minister of Christ did not grieve over that? He hoped not. It was not the evil consequences to himself he was grieving over except so far as letters were concerned. There were great numbers of these which had not been answered yet, and would not be. He was not speaking now of any discomforts he had personally suffered—he knew he deserved them all and a great deal more, and had always been ready to admit that—but of the evil consequences that brethren had referred to, the harm done to the Church and to the cause of Christ. But foolish as his words had been, wrong if they liked, it has been necessary to pervert them in order to make them afford comfort to godless, vicious, careless and worldly men; for in that sermon he had told such men, and he now told them again, that if they kept on sinning God would punish them hereafter, and if they kept on sinning eternally He would punish them eternally. He was not prepared to say that there had been no good consequences from the preaching of that sermon. He would not be honest if he said that—but he did sincerely grieve over the evil consequences; he might even refer to the evil consequences in congregations in this city. He did not think he had blamed anybody else too much in connection with this case; he thought he had been ready to accept his full share of the blame. The question which was going to decide their vote that night was this: What was his actual position in regard

to the doctrine of the eternity of punishment? He had listened without discomfort to the happy hits which had been made against him as to his not being able to say in plain words all he meant. His explanation in reply to that charge was, that in hardly a single case had he expressed his meaning in words which were chosen by himself. In order to meet the views of brethren he had taken words which were suggested. He could not tell how many came to him the other night with, 'Couldn't you say this,' while others wrote out something and said, 'Couldn't you put your name to that?' To the latter he had replied, 'Yes; but it would do no good; if he did submit those words some one would put a different construction on them from what he did—so much were different men likely to interpret the same words differently.' It had been a great comfort to him to find that the clear statements of Principal Caven and Mr. King had been misunderstood—(a laugh)—for it had shown that even when men spoke with the lucidity which characterized the address of Principal Caven, it was possible for others to get a wrong impression of them. That had been the fate of every statement he (Mr. Macdonnell) had made, the result as he had said of a readiness to adopt (unwisely as he now said) the words of others to express that which he might have expressed better in his own. There had been a reference to a remark which was made at a meeting of the Presbytery of Toronto, in these words, 'There is another dread alternative,' meaning annihilation. The explanation with regard to that remark was this:

Some speaker had said in the Presbytery that there were only two possible things which a man could believe in regard to these things, either the ordinary doctrine of the Church or the doctrine of restoration, and he (Mr. Macdonnell) remarked that there was another alternative, annihilation. He said that, not as a thing which he held, but merely as a suggestion; for he had said in the Committee that that might be passed over, as it was a doctrine he did not hold. He said it simply to show that there was another alternative for a man fishing about for views on the subject. His mind had never run in the direction of annihilation. He (Mr. Macdonnell) thought he had stated distinctly that he did not hold such views: but if it were necessary to say it again he said now that he repudiated restorationism and annihilationism. (Applause.) He had been represented that morning as assenting to the Confession of Faith only with a limited interpretation of the word 'everlasting' as used with regard to its doctrine of future punishment; but that was not his position—it never was before the Presbytery or before the Committee. What he had said was that there was a possibility of a limited interpretation being put on the word *aionios* in the 25th chapter of Matthew. He had never asserted that the word 'everlasting' in the 25th chapter of Matthew, as applied to punishment, was to be taken in a limited sense, and he did not make that assertion now. (Applause.) The point was just this, that there was no doubt that the word *aionios* in the Bible had many times a limited signi-

fication—that was known to all of them; and in his perplexity to reconcile things which were held by the Committee to be logically inconsistent, he had suggested that the word *aionios* might possibly have such a signification in the passages under consideration. Of course, he knew, and the Committee knew, and they all knew, that the whole question did not turn on the meaning of the word *aionios*—very far from it; it turned quite as much, for example, on the words used with regard to Judas, ‘It were better for that man if he had not been born,’ with which the word *aionios* had nothing to do. That passage appeared to him (Mr. Macdonnell) as awfully severe, and, if logic could be conclusive at all, irresistibly conclusive on this subject. (Applause.) He never did make this whole question turn on the meaning of a solitary Greek word. The eternity of future punishment was an immensely important question. He did not know how it was that his teaching had been perverted as it had. He heard of a man who told a member of the Assembly that he (Mr. Macdonnell) did not believe that there was such a thing as future retribution. They were just to think of that. He would like to see that man, if he were present, get up and declare that he (Mr. Macdonnell) said anything of the kind. There was no wonder at his being misunderstood and misrepresented when things of that kind were said. With regard to the remarks of Principal Caven as to the relation of the Confession of Faith to the Scriptures, which were to the effect that he (Mr. Macdonnell) claimed, when

he was in doubt about the meaning of the words of the Confession of Faith, a right to fall back upon Scripture, that was not his (Mr. Macdonnell's) statement. His statement was the converse of that, viz., That when he was in doubt as to the meaning of Scripture, he did not find anything more explicit there than in Scripture. For example—taking the history of the working of his own mind on the matter under consideration, there was a time when he held as unhesitatingly as any man present, as the most orthodox man in the Assembly, that the punishment of the wicked would be endless. The last thing he did before leaving his charge at Peterboro' was to preach a series of sermons against Universalism. He had fallen back upon two passages which struck him as being expressed in strong and severe language; one was in the words of Jesus, the other was in the words of Paul. 'These shall go away into everlasting punishment'—so said the Lord. 'The wicked who know not God, and obey not the gospel of the Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' These were the words of St. Paul, who was taught by the Spirit of truth to write them to the Thessalonians and to us. When he compared these with certain other passages, to which he had no occasion to refer, there was a difficulty in his mind in reconciling them with others, as to the character of God as revealed in Scripture, and he asked, how are these differences reconciled? In that state of mind

he preached that sermon, and said very foolish words about the Confession of Faith—very silly words, indeed. (Hear, hear.) He did not think he was fairly chargeable with wanting to throw away the Confession, for when he looked at it he found it used quotations from Scripture—the very words of Jesus—‘eternal torments,’ ‘everlasting punishment.’ He was not relieved, and hence his justification for the disputed clause, ‘expressed as it is almost in the language of Scripture.’ If he had sent in his resignation, persons would have said, ‘Do you mean to reject the Confession of Faith? You are not merely rejecting a human formula. You are rejecting the Word of God.’ That was his position. He found the Confession of Faith did not define the meaning of the texts which puzzled him. He wanted to make that clear, because he had said very little or nothing at the meeting of the Presbytery at which that clause was condemned. He was not responsible for the interpretation of Rev. Mr. Mitchell or of Mr. Wm. Mitchell, who had tried so hard to get his position sustained. He was not responsible for the interpretation put on that clause by anybody, for everybody put what interpretation he liked on it. The Presbytery always refused to take his explanation of the process, although Professor McVicar seemed to think that he (Mr. Macdonnell) should have undertaken to say that they were all wrong. He was expected to give his results, but he was now giving the process. In trying to see what light the words of the Confession threw on the words of Scripture he found they threw no light.

He knew that to the minds of some brethren they threw light, but to his mind the words, 'the wicked who know not God and obey not the gospel of the Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power,' in the Confession, left the testimony of Scripture exactly where it was in the words of Scripture. This was simply because the framers of that Confession found it more reverent to use the language of Scripture than to define what was undefinable in human language. (Hear, hear.) He (Mr. Macdonnell) was content with the language of the Confession for the reason that it was scriptural, and he would like to get a better reason. He knew there were many who said he was very foolish to tell all this; but he thought it was by far the better way to tell them exactly what he had told them and what he had told Principal Caven and other members of the Presbytery in private on the subject. If a man could not stand up before an assembly of the elders and ministers of the Church of God, and lay bare his heart on a matter of that kind, he would like to know where there was a body of men before whom he could stand. He was not responsible for the saying, 'Throw away the Confession,' he was not responsible for advice to shorten it, although he was sure it would be shortened, but not this year. (Laughter.) He did not want to have its language modified at all, for it was scriptural and they could not get much better language than that. All he had ever said was, 'Keep the Confession subject to Scripture.' Why, the first

question asked in the ordination vows was whether they held the Word of God as supreme. That was a much stronger question than the second, 'Do you believe the Confession of Faith to be founded on and agreeable to the Word of God?' To both of these questions he answered 'yes,' with all his heart. But with regard to the modified subscription of which so much had been said, respected fathers had told him in the old Presbytery, 'We all understand that we are not bound to every jot and tittle in the Confession,' and he had replied that he only wanted to say so himself, that was all. And they allowed him to say so; and if they had not allowed him to say so he would not have been among them that day. He thought they did the wisest thing. His first ordination vow was to be true to the Word of the living God, and he had tried to be true however mistaken he might have been. His other vow was that he believed the Confession of Faith to be subordinate and agreeable to the Word of God, and that he would be true to it. He held in a perfectly honest way that he had been true to both the Word of God and the Confession of Faith. With regard to his treatment by the Presbytery of Toronto he held that the members had acted with faithfulness to the Church, and with kindness to him; but he thought it would have been better if they had not asked him to express in any particular form of words his adhesion to the Confession of Faith on the point in question. They should have ascertained, as nearly as they could, his precise relation to the doctrine, so that they might have

said how far he deviated from them in it. (Hear, hear, and 'Vote.') He supposed that all ought to understand the words eternal and everlasting in the Scripture—except in reference to the Levitical priesthood—to mean unconditionally and absolutely endless. They understood it to be so; they thought they were right, and he did not think they were wrong. If the question were, Do you believe that the punishment of the wicked is absolutely, unconditionally endless? there would be three possible answers. The Presbytery of Toronto made four, and it was quite as easy to make forty-four. If they were going to define the exact shades of difference they could go round the points of the compass and find any number of attitudes. In his opinion there were three attitudes—First, 'I believe;' second, 'I deny;' third, 'I doubt.' The third position was his. He had some doubts about the interpretation which the Church puts upon the teaching of Scripture as to the absolute, unconditional, hopeless endlessness of future punishment. The position of the Presbytery, he thought, had been that he might have difficulties, but they could not allow him to have doubts—he might have difficulties or perplexities concerning this awful doctrine, but those difficulties and perplexities were not to interfere with his absolute assent to the truth of the doctrine. That is the way he understood them, and he could not *simpliciter* adhere in that sense. He might have been wrong; and, if so, it was not his fastidious conscience but his judgment which was held. If he were asked how much doubt he had he could not answer.

If asked if his doubts amounted to exact suspense he was not prepared to answer, because a man's mind was not a question of taking and weighing every truth against truth. On one side there was presented to him the sentence of the Lord Jesus Christ; on the other was the declaration of the righteousness of the living God, and how could he weigh the one against the other? His mind was therefore in suspense, because one doctrine was in opposition to the other; but he did not come any way near the rejection of the ordinary doctrine of the Church. He pointed out that he was not a man starting out without any faith on the subject, and fishing about for a view, but his position simply was that, having some doubt as to the force of the words already quoted, he had not come to any conclusion in which he was prepared to say that he ought to withdraw his adhesion from the Confession of Faith. If asked how much his doubts were worth, he could answer that there had been times when he could have put his name to the strongest assertions in favour of the eternity of future punishment. There were two things with which, as he had said before, he was chargeable: first, holding doubts, and secondly, preaching them. He did not stand there to justify for a moment the preaching of those doubts. He had given expression to his regret for so doing, and he did not now feel inclined to withdraw it. He did not think it was in all cases wrong for a person to preach his doubts; but he thought that in that sermon, considering the circumstances, it was wrong to state them. The difference between him

and others who had had doubts, was that he had given public utterance to his, and others had not. He took full blame for the public utterance of them, and had always been ready to bear any punishment for so doing which the Presbytery or the Assembly might think fit to impose. But simply because he had doubts, was he to be put on so different a footing from men who had had the same kind of doubts, but had never expressed them, that he ought to cease his ministry while they ought not? He did want with all his heart to preach the Gospel of Christ. (Applause.) He had been trained from childhood for that work and dedicated to it by his father. He said this not because he wanted them to deal with him differently from other men, but because there were some who thought that he was indifferent as to the result. He was not indifferent to it. He was indifferent to the emoluments which newspaper men sometimes talked of. He would not refer further to that insinuation which was a nasty one to make with regard to any minister of the Church. (Hear, hear.) He did want to preach the truth, the full truth, and that in connection with the Presbyterian Church in Canada. (Applause.) He did not want to think as he pleased, apart from the truth of God as revealed. He did not want to exalt reason at the expense of Scripture, but he had to interpret the Scripture, with the assistance of God's Holy Spirit, by means of reason."

This address, delivered in deliberate, earnest, thrilling tones, told unmistakably upon the Assembly; and had it been spoken earlier in the debate, it is safe

to say a good many motions submitted on the subject would never have been offered, and all of them would probably have been in different terms. It re-established the confidence of some of his old-time friends, who had thought his aberration from the Church's standards wider than was actually the case; and it won over so many of the ablest and strongest men in the Assembly who had hitherto been comparative strangers to him, to the position that it would be much more serious to drive such a man from the ranks of the ministry in the Presbyterian Church, on account of the difference between his attitude and that of the brethren generally toward the standards on the particular point in question, than to tolerate that difference, that it became clear that a settlement of the question must be arrived at which would save him to the Church.

However, the vote had to be taken on the motion and the several amendments as they stood; and the Moderator proceeded accordingly, at eleven o'clock on the night of June 16th, to take the sense of the House, putting amendment against amendment, amidst the suppressed excitement of the members and the still more eager excitement of the crowds of interested spectators in the galleries. The vote resulted in Principal McVicar's amendment prevailing over all the other eight amendments and the original motion; the other amendment that received the largest support in opposition to it being one by Rev. Thomas Sedgwick, which was supported by 153, as against 219 for Dr. McVicar's. The final

vote stood 263 yeas to 101 nays. The resolution carried was as follows: "That this Assembly sustain the reference for judgment, and find that in the statement made before this Assembly, Mr. Macdonnell has declared that he does not hold the doctrine of everlasting punishment in the sense held by the Church and formulated in the Confession of Faith; nevertheless, that he has adopted no doctrinal views contrary to the Confession of Faith; therefore *Resolved*,—First, that the above twofold statement is not satisfactory to this Assembly; Second, that a committee be appointed to confer with Mr. Macdonnell, in the hope that they may be able to bring in a report as to Mr. Macdonnell's views which may be satisfactory to this Assembly."

Mr. Macdonnell, as soon as the result was announced, arose and said: "I bow to the decision of the Assembly. I do not know whether I have the right to make this request; but if I have, I do now respectfully request the Assembly to remit this matter to the Presbytery of Toronto, to proceed regularly by libel." It is important to note this fact, in view of the discussions as to procedure in the case, which took place at the following Assembly.

The Moderator ruled that the Assembly must proceed to carry out its own finding.

At this point, Principal Snodgrass, whose warm personal attachment to Mr. Macdonnell had engaged his deep interest in the case, and whose judicial calmness and large experience of men and things, and especially his profound knowledge of ecclesiastical

procedure, as having been long the Clerk of the Synod of the Church of Scotland in Canada, marked him out as the fittest man to lead in the championship of Mr. Macdonnell's cause, arose and dissented. The names of ninety-five other brethren were added as joining in the dissent, although not necessarily in the reasons assigned; and among those names not a few were those of men of weight in the Assembly, and from other sections of the Church than that in which Mr. Macdonnell was best known personally.

A committee was subsequently appointed, in terms of the Assembly's deliverance. As originally drafted by the Moderator, it embraced the names of several of those members who had dissented, but of course they could not consistently act upon it, and so declined to be parties to the action. The Committee had a conference with Mr. Macdonnell, but he signified that he had at that time no further statement to make by which his position toward the doctrine in question might be modified. The Committee reported accordingly to the Assembly, but added a recommendation that further time be given to Mr. Macdonnell to consider the matter, and that he be required to report through his Presbytery to the next General Assembly whether he accepted the teaching of the Church on the subject.

This report, when submitted, led to another long discussion, not, however, on the merits of the question, but as to the regularity of the procedure of the Committee. However, the Committee's report was at length adopted by a vote of 127 for to 64 against.

Mr. Macdonnell then arose and renewed the request he had made at a previous stage of the proceedings, "That the Assembly instruct the Presbytery of Toronto to proceed regularly by libel, to let him know what the charge was which was made against him, and enable him to know how he was to defend himself against it."

Principal Snodgrass also again dissented in his own name and in the name of all those that chose to adhere to his dissent, on the ground that the Committee did not attach due weight to the full statement of his views given by Mr. Macdonnell at the close of the main discussion, and that their report gave an exaggerated representation of Mr. Macdonnell's attitude toward the doctrine in question. Fifty-two other members joined in the dissent, and thus the Assembly temporarily disposed of the case. But it hung like a dark cloud for twelve months over the Church, in a measure paralyzing the working forces which the recent union had created. Serious forebodings were entertained by many as to the final issue of the question; and in truth, the confidence of some of the supporters on both sides of the Union the year before, as to the wisdom of that step, was a little shaken. But there were others of stouter heart, who never faltered in their faith, that God's hand had guided the Union movement, and who now believed that He would preserve the consolidated Church through the season of trial which had overtaken it so soon. They had confidence in the solid sense of the Presbyterian community when it had time to make itself

felt, and in the ability of its experienced leaders to find a way out of the difficulty, without compromising the Church's testimony or endangering its unity. A year of sore anxiety awaited the Church, but multitudes were devoutly praying that light and leading from the Lord might be vouchsafed to those who should have the final disposal of the case committed to their hands.

Not that the discussion so far had assumed a threatening aspect. The debate just held was in every sense a great one, and worthy of the Church under whose banner it had taken place. The ablest men from the four sections of the united Church had now for the first time an occasion of measuring arms with one another in a common arena. The discussion was carried on with grace and dignity. The parties to it showed every consideration for one another. There was no assigning of unworthy motives, nor was any personality indulged in. And on the whole the debate was characterized by great fairness. Rhetoric, set speeches for the display of skill, the Assembly showed itself impatient of, whenever such attempts were made. To do what was best in the premises, to get at the real difficulty and remove it, if possible, was the task to which the Assembly honestly addressed itself. The high moral tone of the discussion went, hand in hand with the intellectual power which it evinced. It is doing disparagement to none of the other addresses if special mention is made of that delivered by Professor McKnight, afterwards Principal of the Presbyterian

College, Halifax, whose recent decease the Church has had occasion to deplore, which can be described as nothing short of genius. His insight into the state of Mr. Macdonnell's mind was so subtle, and his analysis of the documents before the Assembly was so complete, that when he was done the Court was more thoroughly seized of the true merits of the question than it had been before. No one was more astonished at the clearness of Professor McKnight's insight, or at the comprehensiveness of his grasp of the case, than Mr. Macdonnell himself. He was delighted with the presentation of the points involved, made by a gentleman who was an entire stranger to him, and got up and acknowledged in the court that the Professor had placed his position in relation to the question at issue in a clearer light than he had been able to define it to his own mind. And he accepted the view of it thus presented as entirely satisfactory.

The discussion of "the Macdonnell case" in the Assembly of 1877 will not require to be dwelt on at length. The subject was so thoroughly threshed out in the previous year that there was not much room for a protracted debate. The question consumed, indeed, a good deal of time, but it was spent mostly on side issues which sprung out of the case.

That happened which Mr. Macdonnell's friends had predicted in 1876 as inevitable: his mind not having free play, the time limit operated against any real progress in the way of obtaining relief from his doubts. Those twelve months were anxious ones to

him and to all concerned. He honestly endeavoured to meet the Assembly's demand. There was no sentiment in him stronger than the wish to save other people trouble. But to his own self he must prove true ; he had his own mind and conscience to consult—the thinking out and determining of questions could not be done for him. He found counsellors in plenty. Books, pamphlets, newspaper-cuttings and letters innumerable came pouring in upon him from every quarter. This was, perhaps, the most afflicting element in his experience ; all kinds of extravagant people hastened to congratulate him on his stand and offer him their sympathy. What could a man do in such circumstances ? To read everything that came in his way bearing on the subject and weigh the matter calmly in the midst of excitement, discharging the work of a laborious pastorate at the same time, and with the thought pressing on him that a conclusion must be reached before June, 1877—the task was beyond him. Feeling that the perusal of the numerous books and pamphlets sent to him was not going to solve his difficulty, he gathered them into a bundle and put them away out of sight, and there they remained till the day of his death. What he needed was mental repose, not incitements to agitation. The result of the year's experience was that when the Assembly met at Halifax on June 13th, 1877, Mr. Macdonnell was found exactly in the same situation as that in which the Assembly of 1876 had left him.

The Presbytery of Toronto transmitted a report

from Mr. Macdonnell, as instructed by last Assembly, as follows: "The General Assembly of 1876 having required me to report through the Presbytery of Toronto to this Assembly whether I accept the teaching of the Church on the eternity of the future punishment of the wicked, I beg respectfully to state that I hold no opinion at variance with that teaching."

Rev. Dr. P. G. McGregor, of Halifax, agent and treasurer of the schemes in the Eastern section of the Church, moved that proceedings regarding the matter terminate. Dr. McGregor had been Moderator of the Synod of the Presbyterian Church of the Lower Provinces at the time of the Union, and was recognized among his brethren in the East not only as a leader, but also as an eminently safe man, and it was significant that he took the responsibility of moving in this direction. The discussion and vote which followed showed that in this action he fairly reflected the mind of the majority of the representatives from the section of the Church in which he dwelt.

Rev. Dr. Topp, of Toronto, ex-Moderator of the Assembly, moved in amendment to the effect that Mr. Macdonnell's statement be not deemed sufficient, but that he be required to give in writing, by a fixed day, "a categorical answer" to the question whether he accepted the teaching of the Church on the subject under consideration.

Then a debate followed which generated more heat than had been exhibited in the discussions of the previous year. It took a wide range, but was mainly

devoted to subordinate points which, though important ecclesiastically considered, were not of much interest to the general public, and so a glance at them must suffice here.

A little breeze arose over the declaration that the members of the Assembly "were chosen with a view to the settlement of this case"—a declaration which was employed as an argument in favour of a particular course of action. It was an unfortunate plea, and speakers on the other side were not slow to protest against it, contending that it was contrary to the spirit of the Church's constitution, which assumed that those charged with conducting the business of the Assembly came to it with unbiassed minds, free to deal with all questions arising in it according to the light God was pleased to give to its deliberations.

Then, objection was taken to Dr. McGregor's motion, that in proposing toleration of Mr. Macdonnell's state of mind he was virtually laying down a new term of ministerial communion. This assertion brought forth the retort that the Assembly's resolution of 1876, in prescribing that the doctrine in question is one "which every minister of this Church must hold and teach," trenched upon the right of ministers to select the topics on which they are to preach in an unheard-of manner.

But the point which consumed most time was one raised by Professor Mackerras, then Joint-Clerk of the Assembly, and one of Mr. Macdonnell's warmest personal friends, namely, that the Assembly, in dealing with the matter, could not go beyond the stage which

the case had reached in the Presbytery of Toronto when it was referred to the Assembly; whereas Dr. Topp's motion involved proceeding a step further. He and others contended that the point before this Assembly was the giving advice to the Presbytery of Toronto whether there was ground for further dealing with Mr. Macdonnell in the statements which he had submitted to that court, as the majority of the Presbytery held there was, or whether the situation justified the Presbytery in dropping the case, as the minority felt. The advice being given, according to Professor Mackerras' view the matter went back to be dealt with by the Presbytery. In opposition to this, it was argued that the Assembly had full powers to go on with the case until it was finally issued. Mr. Macdonnell was aware that the practice of the Church of Scotland, at least, was as Professor Mackerras had defined it, and hence the persistency with which he demanded that the Assembly send the case back to the Presbytery, with instructions to serve him with a libel, if there was to be dealing with him at all. He made this demand afresh, when Dr. Topp's motion was carried over Dr. McGregor's by a majority of 174 to 82.

Except in putting forth this claim, Mr. Macdonnell had remained silent throughout the sittings of this Assembly, but he has left a brief diary, which shows that he was a keen observer of all that took place.

It was on a Saturday that Dr. Topp's motion was carried, and as it required Mr. Macdonnell to give in a written answer on Monday morning, it was an

anxious Sabbath which intervened for many besides Mr. Macdonnell. But his course was clear to his own mind. He had intimated by word of mouth, immediately the vote was taken on Saturday, that he would answer in writing on Monday, and he adhered to his statement, to the effect that he had "already given an answer to the question as categorical as a minister within the Church, who has declared his adherence to the Confession of Faith, and who still adheres to it, can fairly or constitutionally be required to give, on a point on which he is confessedly in difficulty."

A motion was made and carried, that this reply be printed and taken into consideration next morning, the mover giving notice that he would then be prepared to offer a resolution that Mr. Macdonnell's wish in the matter of a libel be complied with. Principal Caven, however, who all through the discussions of both assemblies had set himself resolutely against extreme measures, and had time and again declared that he for one would never vote to suspend a man because he felt doubts, unless those doubts amounted to a denial of the truth, deprecated the committing of the Assembly in any measure at this stage to a final course of action, as he hoped by God's blessing that the House would be able yet to reach a satisfactory conclusion in another way.

When the hour for resuming consideration of the question arrived next day, the member did move, notwithstanding, in the direction indicated, in substance that the Presbytery of Toronto be instructed

to serve a libel upon Mr. Macdonnell, but before finally issuing the case to report their finding to next Assembly. There was, however, a clause in the resolution declaring that though this step was taken, it was not because it was not open to the Assembly itself to proceed to deal with the case.

Foreseeing that by affirming this principle there was danger of the Assembly's striking a snag, Professor McKnight moved that the resolution be amended by deleting this clause, which was unnecessary, as well as of a contentious character.

As Professor Mackerras had previously pointed out, the Church of Scotland has always held that the General Assembly, as a commissioned body, so far as discipline is concerned, is not a court of first resort, but only a court of appeal, the Barrier Act having been passed specially with a view to guarding the rights of presbyteries. A warm debate had already set in bearing on this point, when Rev. Dr. Cochrane, of Brantford, who had throughout stood courageously by Mr. Macdonnell, and who, in spite of the failure of the attempts hitherto made to adjust the difficulty, did not altogether despair of the possibility of yet securing a satisfactory settlement by the Assembly, moved an amendment to the amendment, that "a committee be appointed to meet and deliberate, with the view of presenting a basis for a satisfactory adjustment of the case, and that the debate be in the meantime suspended."

Cries came at once from all parts of the house that it would only be a waste of time to send the matter

to a committee again. However, those who had laboured on former committees were far from thinking that the time spent in them was altogether lost. They had already helped to a better understanding of the case. Then, every one foresaw how difficult it would be to frame a libel against a man who did not deny any of the doctrines of the Confession. And so acutely serious was the stage which the business had reached, that the majority of the Assembly concluded that it would be well to make one effort more before a final course of procedure was resolved on. Among those supporting the motion for a committee was Rev. Dr. Jenkins, of St. Paul's Church, Montreal, who then for the first time appeared on the scene, not having been present at Toronto in 1876, through absence from the country.

The motion was carried, a committee on which all the views prevailing in the Assembly were represented was appointed, and Dr. Jenkins, whose diplomatic skill and address admirably qualified him for the position, was named its chairman.

When the Committee met, the chairman suggested that in the first place a formula should be drawn up such as in the judgment of the Committee would satisfy the Assembly, and then this might be submitted to Mr. Macdonnell for his consideration. Three drafts of resolutions were finally made, any of which that Mr. Macdonnell might prefer would be probably acceptable to the Assembly.

Then a sub-committee waited on Mr. Macdonnell and asked him if he could sign any of the resolutions

drafted by the Committee. He immediately replied, "I can without the slightest hesitation sign all three." When the sub-committee reported this answer to the full committee, there were shouts of approval and clapping of hands. Then the Committee selected the statement they preferred, and Mr. Macdonnell signed it.

This being done, the Committee re-entered the Assembly in a body, with the convener leading the way, amid silence which was thrilling and anxiety which was profound. When Dr. Jenkins read the report there followed such a scene of excitement as has been seldom witnessed in a church court. The cheers were overwhelming, and none were heartier than those which came from the representatives of the Presbytery of Toronto.

After Dr. Topp, Dr. McGregor and Dr. Cook had expressed briefly their joy at the happy termination of the tribulation through which the Church had been passing, the motion to adopt the report was put and carried unanimously by a standing vote. It was as follows:

"That Mr. Macdonnell, in intimating in his last statement to the General Assembly his adherence to the Confession of Faith, intends to be understood as saying,—

"I consider myself as under subscription to the Confession of Faith in accordance with my ordination vows, and I therefore adhere to the teaching of the Church as contained therein on the doctrine of the eternity or endless duration of the future punishment

of the wicked, notwithstanding doubts or difficulties which perplex my mind.'

"The Committee, therefore, unanimously recommend that this statement be accepted as satisfactory, and that further proceedings be dropped."

The Moderator, Rev. Dr. McLeod, of Cape Breton, asked the Assembly to sing three stanzas of the 122nd Psalm :

" Pray that Jerusalem may have
Peace and felicity ;
Let them that love thee and thy peace
Have still prosperity.

" Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

" Now, for my friends' and brethren's sakes
Peace be in thee, I'll say ;
And for the house of God our Lord,
I'll seek thy good away."

These words were sung with a feeling and energy not common even in Presbyterian assemblies. Then Rev. Robert Sedgwick, of Musquodoboit, was requested to lead in prayer. Many of the members were already weeping tears of joy, and while the "old man eloquent" offered up thanks to God for His great mercy in extricating the Church from the great difficulties by which it had been surrounded, and implored a continuance of the divine favour on the work of the Assembly, there was scarcely a dry eye in the audi-

ence. The entire scene—the applause which greeted the Committee's report, the outburst of praise in the Psahn, the manifest emotion swaying the Assembly during the prayer, and the beaming countenances and vigorous handshaking at the close of the diet, all told how deep was the feeling and how great was the joy at the happy conclusion reached.

But while there was this general jubilation, Mr. Macdonnell's diary and letters show that his old "fastidiousness of conscience" was causing him a slight uneasiness as he revolved the question whether the Assembly had not read into the resolution more than he intended by it. The resolution passed expressed truthfully his attitude in the premises, but he feared lest any one should think that his views had undergone a change when they had not. This was sufficient at least to prevent his sharing in the exuberance of feeling manifest on all hands. At the same time he was very grateful that his brethren were prepared to trust him, and he kept faith with them in this matter scrupulously. Whatever difficulties he had on the subject, they were never allowed to give colour to an utterance in his public ministry.

The Church was wisely led, and escaped with credit from a perilous situation. The carrying of Dr. Topp's motion made it easier for the Assembly at last to find terms on which it would be satisfied to tolerate Mr. Macdonnell's state of mind. Considerable alarm had been excited in portions of the Church, threatening serious consequences. It was important that the

feeling of apprehension as to the general soundness in the faith of the united Church should be allayed. The conferences, debates, and votes taken together satisfied every one that there was no spirit of heresy in the air. The orthodoxy of the Church having been vindicated, the Assembly could now afford to put a generous construction on Mr. Macdonnell's words; and the weighty influence which the confidence of the Church enabled Principal Caven to wield, was manifestly felt in the conclusion arrived at, as his moderation of view and keen appreciation of the highly toned spirit of his co-presbyter had been apparent throughout the discussions.

Thus were avoided the necessity of the Assembly's coming to a finding on the constitutional point involved in the motion and amendment before it, and the possibility of the Presbyterian Church in Canada having to face some ugly questions looming over the horizon, which had troubled churches in Scotland, arising from the strain put upon their constitutions.

The case subjected the recent union of the churches to a severe test, but it stood the ordeal well. Fortunately the speaking and voting, as the case progressed, were less and less determined by old lines of cleavage; and the conflict of opinion, occurring thus early, dangerous though it at one time seemed, proved in the long run for the welfare of the Church. Brethren, hitherto comparative strangers, came to know each other well, in the candour of speech and closeness and freedom of intercourse which the handling of the case occasioned; and henceforth they

did not need to speak in each other's presence with bated breath. Like a newly married couple after their first quarrel, they had found out the worst to be known about each other, and the result has been the wholesome freedom of discussion which has characterized the deliberations of the Assembly ever since to the manifest advantage of the Church and country. There is a principle in the mental domain not unlike that of the safety-valve in physics. Compression of thought is apt to find vent for itself in revolt; but when the mind is free to work there is less tendency to license. The fair treatment accorded to Mr. Macdonnell in the terms of settlement, far from leading to a proneness to heterodoxy, has rather made for the health and peace of the Church, which, for the twenty years since has been singularly free from disquieting agitations. Out of the trial the Presbyterian Church in Canada emerged stronger. There was born of the tribulation a larger view. The pleas for a wider outlook, even if they were combated and outvoted, were not urged in vain. They have told upon the general spirit of the Church ever since.

And the throes of the two years' trial begot a new ministry in St. Andrew's Church. A tender pathos was lent to it by the lowly suffering passed through. Even in the days of his Peterboro' ministry, he had sought relief from mental uneasiness by an increased pastoral activity, embodying the Lord's principle, "If any man will do his will, he shall know the doctrine"—a favourite maxim with him.

From 1877 onwards, it is safe to say that there was no personality in the circle of the Presbyterian ministry more interesting to the Church at large. He was looked upon as the spiritual son of the whole Church, for had it not travailed laboriously to give him birth into that life of comparative spiritual quietude which he was to enjoy, in spite of any doubt or difficulty that might still lurk in some corner of his mind? His uprightness of conscience and truth-loving spirit had drawn every heart to him; and so established was he in the loving regard of all his brethren, that he afterwards occupied a high vantage ground for that noble service which it was given him to render to the Church, thus recompensing it for the confidence it had reposed in him.

Newspaper men have claimed that it was the heretical sermon that made Mr. Macdonnell known as a preacher. But that is an utter mistake. It would, perhaps, be nearer the truth to say that it was because he was already a well-known preacher that so much attention was paid to that sermon by the newspapers. Be that as it may, there can be no doubt that during the progress of the case, and for some time afterwards, many were attracted to St. Andrew's Church on account of his supposed liberal views, and this wrought to the spiritual profit of multitudes of unbelievers. Doubters of all kinds and degrees flocked to hear him, perhaps expecting to be made self-complacent in their scepticism; but they were so won upon by the thrilling tones of the ministry of reconciliation

to which they had to listen, that they often went away from the church men of a different spirit from what they had been when they entered it—went away to come back again as often as they could. So far was that from coming to pass which was foretold as sure to happen, if Mr. Macdonnell with his doubts was suffered to continue in the ministry of the Presbyterian Church, namely, the growth of a sceptical spirit within the scope of his ministry, that he became the spiritual father of innumerable doubters. The anguish of soul which he had known during his years of trial qualified him in an eminent degree for a ministry of helpfulness to troubled minds. Young men especially, who were in any way perplexed, instinctively sought his counsel: and he patiently and sympathetically laboured and prayed with them, leading them away from their difficulties to the loving heart of Jesus, about which there could be no doubt.

Whatever of difficulty remained in his own case he relegated to the region of mystery, content to wait until the clouds rolled by. Nothing showed more conclusively the comprehensiveness and wholesomeness of his mind than that he did not allow himself to be seduced into giving prominence to the particular set of views by which he was differentiated from his brethren, as has been the case with many. The confidence of the Church helped to save him from the temptation which would have surrounded him had he been driven out of it, to emphasize his doubts and so justify his position. His ministry was therefore a full-orbed one. He rightly divided the Word of

truth. Ill-doers, the vicious and unrighteous, made a great mistake if they sought encouragement in their wrong courses from his ministry; they were driven rather by its earnest pleadings to flee from the wrath to come.

Here ends the most stirring passage in the life of this servant of God, and one of the most important chapters in the history of the Presbyterian Church in Canada.

CHAPTER XIII.

SUNSHINE IN THE STORM.

THE year and a half from the end of 1875 till the summer of 1877 was a period of intense occupation to Mr. Macdonnell. The constant correspondence and discussion upon the burning question of the time, along with his unrelaxing devotion to his people, then in a transition state in more than one sense, made for him a busy life. To quote from Dr. Campbell in the last chapter, "What he needed was mental repose." Happily there was a season of calm and sunshine in the very midst of the storm. Mrs. Campbell thus writes:

"Through all the stress and buffeting of the tempestuous debate in the Assembly, the wear and tear of heart and brain in committee, the plaudits of those who defended his position, and the harshness of those who condemned it, the earnest sympathy of his wife had been to him a perpetual solace. Not that she thought as he did about the subject under discussion. About this, and some other things, they thought very differently, but no matter of opinion ever made a moment's discord in that happy house-

hold. The union between them was founded on a firmer basis than any mere uniformity of opinion.

"No sooner was the case suspended for another year by the Assembly of June, 1876, than they sought refuge together in a voyage to the fatherland. We can imagine the delight with which they wandered about Edinburgh and the Highlands, reviving memories of past visits and renewing acquaintances with friends of long ago.

"The chief point of attraction, however, was Orkney, the old home of the Logie family. Thither they went by boat from Leith by way of Aberdeen to Kirkwall.

" 'I remember when we sailed
From out that dreary Forth,
And in the dull of morning hailed
The headlands of the north.
.
.
.
.
.
Until we steered by Shapinsay
And moored our bark in Kirkwall Bay.'

"Pencil notes of the trip contain hurried jottings from day to day of both the travellers. From these we learn of a rough night voyage, and of an enthusiastic reception by a host of aunts and cousins when they arrive at daybreak on a dull morning early in July; of their delight in 'dear old Daisybank' and its inmates; of their visits to places famous in the family history. Both are impressed by the peculiar beauty of Orcadian scenery and 'the wonderful charm of the weird twilight of this northern summer.'

“From letters written at the time we gather some idea of what this visit was to their friends in Orkney as well as to James and his wife, by whom it was pronounced ‘three weeks of intense enjoyment.’ A letter to Mrs. Smellie from one of her sisters, in August, 1876, thus describes a Sabbath in Kirkwall: ‘James preached in the afternoon from John xiii. (Jesus washing the disciples’ feet)—a lecture on the whole passage. . . . The church, which had been very full in the afternoon, was now (in the evening) crowded, and benches filled all the passages. The U. P. congregation have had the use of our church in the evenings while their own was under repair, and many of all congregations had crowded to hear James. His text was, “God forbid that I should glory,” etc. E. says you know this earnest and beautiful sermon. . . . They are all sermons I shall remember as long as I live. He brings the truth so *home* to one, and his prayers are equally beautiful. And to think it was the last! The whole community has been delighted with his preaching.’

“Happily it was not ‘the last’; he was spared to preach frequently after this in the cathedral of St. Magnus, Kirkwall. Of this venerable building Mrs. Macdonnell wrote at the same time: ‘It suited the romantic part of me exactly to think that we were worshipping in a building which must have been the wonder and pride of the simple natives six hundred years ago, and to wonder what kind of religion or superstition it was that induced people to spend such toil and trouble in erecting a monument of the kind in these remote islands.’

"Another of the aunts writing in 1876 says: 'I think no man ever came and carried every heart along with him as James Macdonnell has done . . . His preaching has, I believe, been most blessed in Kirkwall; the young seem especially roused by it. . . . His prayers, both in church and in family worship, seemed to bring us very near the gates of heaven. . . . It is very delightful to feel that their visit has brought us all closer to our Saviour.'

"In one of the letters there is a vivid picture of an evening gathering at the house of Dr. Logie ('Uncle James'). After describing particularly the groups of relatives, it goes on: 'James and Elizabeth sang several songs together, Elizabeth others alone—among them, "Wha's at the Window?" "Jock o' Hazeldean," etc., etc. E. seems much more like a younger sister who has been long away than like a niece, and, strange to say, James has taken quite the same younger-brother position with us.'

"One can read in these faded pencillings that he was not less drawn towards these Scottish gentlemen of a type now fast passing away. Further on the same letter says: 'I feel I can never tell you how much I love these your children. E. is just our own dear child, and, dear as the child was, in every possible way improved. Her vivid and tender memories of the old days, and every person and incident connected with them, bring her near to us all in a way that none of the other nieces, dear as they are, can approach to, for none of them knew papa and mamma, and our then unbroken home. . . . I

thought they both *looked like* all the trial they had been passing through when first they came, and E.'s mind seemed constantly recurring to it; but I do think the change of scene and people did them good. James seemed to grow quite happy, and apparently light-hearted, and E. lost that patient, suffering look she had the first day or two.'

"The same beloved aunt, writing retrospectively twenty years afterward (September, 1896), speaks of the deep hold that James took on the affections of his wife's relatives, old and young, on every visit; he so thoroughly made himself one with all the interests, joys, sorrows, cares or amusements of all. I remember when we heard first of their coming in 1876, the feeling some of us had was, that it was unfortunate that E. should bring her husband here for a first visit, when under some difficulty with his Church, or Presbytery, we did not fully know what; but he had not been three days among us when one and all felt, 'If that man's views are questioned we would all wish to be like him.' As you know, it was when heavy bereavement had darkened two of our households, and his sympathy was heartfelt and sweet with us, while the heartiness with which he entered into all the amusements of his young cousins endeared him to them all. I well remember the delight with which his second visit, in 1881, was hailed. While the aunts looked forward with joy to seeing dear E. again, all the young cousins longed to see James and hear him preach, and all were sad for him when it was known that he had just passed

through a heavy trial in the death of his mother. It was then that his unselfishness came out so wonderfully, in the way he could put aside his own sorrow to enter into the holiday plays of the young people. When in 1882 he came to Edinburgh in bad health, again there was a gathering around him of cousins, who had removed to Edinburgh, and who just claimed him as their own. . . .

"I have now before me James' last letter to me (19th August, 1893), from Cap-à-L'Aigle, when with Mrs. Campbell, on a delightful holiday. After telling of a charming French settlement he had visited the last words are: 'If I live till 1896, and have money enough, we may go again to revel in your Orcadian paradise. But one comes to make all plans with greater heed to the D.V., and to accept the upsetting of them with the assurance that our heavenly Father knows best.' How characteristic of the man is this spirit of serene compliance with the Divine will in all things!

"Returning to the pencilled notes, we trace the return journey by Aberdeen, where, at the West Church on a Sabbath morning, 'at the second singing came the beadle: "Are you a minister?" 'Yes.' "There is a congregation in the John Knox Chapel and no minister to preach to them." There was no help for it—walked a mile—drove the people, who were dispersing, back into church, and preached to them. Heard Cowan (now Professor Cowan, of Aberdeen) in the evening at Queen's Cross. Went home with him after service.'

“From Aberdeen they go to Crathie with Canadian friends, the Mathiesons of Hamilton, in company with whom, and with Professor Black, James’ companion in Switzerland ten years before, they see all the beauties of Deeside. From the hills behind Crathie Cottage where the Blacks were staying, ‘a superb view of the whole Crathie valley, the Dee wandering about among the birch-clad banks, Balmoral Castle immediately below us, range behind range of hills capped by Lochnagar with streaks of snow in its hollows, though to-day we have almost Canadian heat.’ Thence they went by Inverness and the Caledonian Canal to Oban—the whole route most suggestive to minds stored with Scottish romance and history. A day is spent in visiting Staffa and Iona, with keenest eyes for the picturesque and historical. Then they journey to Glasgow by the Crinan Canal, ‘much surprised to find Mr. Michie and the Georges at Tigh-na-bruach, who accompanied us to Rothesay.’ . . . Next they are in London, seeing and learning, and several pages are full of Westminster alone, which they feel ‘one could only enjoy by sitting down in one spot for hours and thinking and reading.’

“Part of their plan had been to go to Switzerland, with their dear friend, James Michie, but this proved impracticable as we find from this entry: ‘August 23rd, gave up Switzerland for want of time, and decided on the Lake Country instead.’ Here their delight in nature found amplest gratification, the only regret being the brief time they could spare to spend in this loveliest corner of England.

“How rich in memories of Britain’s gifted sons was this home of Wordsworth, Coleridge, and Christopher North! How full of suggestion is the mere list of names in the old note-book, Windermere and Ullswater, Ambleside, and Derwentwater, Grassmere and Rydal Mount! What pilgrim to this classic region does not share their enjoyment of the coach ride to Keswick, their enthusiasm over the ‘exquisite view over the valley of Grassmere, from the hill up which the gentlemen were asked to walk.’ They have an early tea at the ‘Royal Oak,’ and ‘climb afterwards to a peak above the town called Castle Hill, and are abundantly rewarded by the view of the whole lake with its islands, Skiddaw keeping guard at one end, and a whole squad of sentinels looking over each other’s shoulders at the other.’

“But time passes and they must away; so, leaving reluctantly the ‘infinite enchantment’ of mountain and fell and wood-fringed lake, they hasten, *via* Carlisle, to Melrose and the valley of the Tweed. They ‘explore the exquisite ruins with great delight,’ climb one of the Eildon Hills, gather a belated sprig of the ‘broom o’ the Cowdenknowes,’ and with regretful thoughts of all that must be left unvisited, pass on to Edinburgh. Here friends await them, and a party is formed with whom they spend the day in seeing the Trossachs and Loch Katrine, ‘taking the “Lady of the Lake” as guide-book for almost every step of the way.’ They were fortunate in having sunshine to light up the Trossachs’ ‘rugged jaws’ and ‘deep defile,’ and gleam on ‘Katrine’s Loch and Isle,’

though Ben Lomond kept his head wrapped in a cloud, and they reached Edinburgh late in the evening feeling that one day was far too short for all that had been crowded into it. A few hurried jottings refer to a few days among friends in Glasgow, thus: 'Dined at Grant's (Rev. Charles M. Grant, then of Partick) with Caie (Rev. George J. Caie, now of Forfar, a former fellow-student), and Galloway, Grant's assistant.' Next day, they went 'With Grant and Caie to Paisley. Lunched with Finlay McDonald, McKenzie of the Gaelic Church, and R. Cameron there, and all had a game of golf in the afternoon'—all fellow-students of a few years before, and nearly all colonials whose capacity for enjoying was 'touched with no ascetic gloom.' A 'red letter' day this must indeed have been!

"With hearts full of thankfulness for all the kindness they had received and the pleasures they had shared, they rejoined their friend Mr. Michie and his party on the return voyage."

We may well believe that these visits to Britain were not only occasions of great enjoyment to Mr. and Mrs. Macdonnell, but that they were also not without a certain permanent influence on the tone and temper of their lives. Our readers must therefore regard them as having a special biographical value. The foregoing detailed description will serve as an accompaniment to the accounts of the later visits. But this journey of 1876 has besides for Mr. Macdonnell a significance all its own. The notes of sermons, and the written-out prayers of the ensuing

autumn and winter, reveal a zeal for loving service, and at the same time a joy in his work which are both amazing and delightful. And when one reflects on the bearing of the man during the remaining months of the "trial," one may almost fancy that some of the sweetness and brightness of those summer days in the Orkneys had been transfused with his spirit.

CHAPTER XIV.

"GOLD TRIED IN THE FIRE."

THE interest in the "trial" phase of Mr. Macdonnell's life is twofold. On the one hand, the "case" is of interest from the ecclesiastical and theological side, on the other, we are interested in the *man*, how he bore the inward trial, what was its effect upon his temper and life purpose, how the mental struggle comported with his moral and spiritual make-up, and how it bore upon his intellectual and religious development. On the first-named point, as supplementing what Dr. Campbell has already said, Rev. Prof. Gordon, of Halifax, speaks with intimate knowledge and sympathy in a letter written on January 27th, 1897:

"You ask me for any details I can give you about the effect wrought upon our dear friend Macdonnell, by his experience of 1875-77. Nothing in all my knowledge of him—except his bearing after the death of his wife—more clearly revealed to me his growing likeness to Christ.

"During the earlier discussions of his case—for instance, at the Assembly of '76—I felt confident

that many of those opposed to him very seriously misunderstood him. He was so intensely candid, so unwilling to conceal any opinion in which he might differ from the accepted views of the Church, or any doubts he might have regarding those views, that, in stating his own position, he really tended to exaggerate his divergence from his brethren. Any of us who knew him intimately and had talked over such matters with him in the confidence of his own study, recognized this when he appeared before the Assembly upon that occasion. Of course, we admired and loved him all the more for his splendid and fearless candour, but yet we felt persuaded that those who did not know him might seriously misjudge him even by his own statements, because he failed to balance them by other statements which might have been truthfully presented. It only required that the man should be better known in order to his acquittal of any heresy, and that fuller knowledge of him came in time to secure a wise decision from the Church.

"To his keenly sensitive spirit it was a time of sore trial and strain. Most men of impulsive temperament might make some sharp criticism under such circumstances; but I never knew him, even in the utmost frankness of private conversation, to utter a single word of bitterness against a brother minister. He knew that he was loyal to his own vision of the truth, and in this, as in all else in which I knew him, it seemed as if his one controlling desire was to be true and close to Christ.

"As regards the effect of that trying experience

upon him, I think it led him to recognize more clearly than ever that, as Christ's messenger, he had a message to proclaim to his fellow-men. Preaching was no official task to him, but the work of one in whom the Word of the Lord burned as a fire in his bones. I suppose this would have been increasingly characteristic of him in any case; but I have thought that the unsought prominence given to him increased this conviction, deepening his sense of responsibility as a minister of Christ. At any rate it became more plainly manifest to his friends that the later years of his ministry were marked by a growing fervour and a more passionate service as if his intense nature was more steadily at a white heat.

“At the same time the love of Christ was not only thus constraining him to the furthest effort, it was also ripening his love and fellowship toward all who are united by the bond of life in Christ. Perhaps this, too, may have been intensified by his experience during that anxious time when his name had such unwelcome publicity. He knew more than many how hard it is to get an unclouded vision of the truth, and therefore he could bear a larger sympathy than most of us with those who differ from him. He had been trying to see what was truly essential, so that he might, at all costs, proclaim it, and therefore his heart went out in fellowship toward all who love the Lord Jesus Christ in sincerity. His loyal effort to walk always in the light of Christ quickened alike his sorrow and his helpfulness toward those that knew not Christ and his gladness of welcome to all that named

His name. And so, in growing measure, the spirit of his later years was that of the loving and beloved disciple, 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'"

Happily there has also been preserved a record in his own words of the attitude which he assumed toward the case at the very moment when it was made known to him that a process was to be entered on account of his obnoxious sermon. It occurs in a letter to his wife of Sunday, October 24th, 1875, she being then in Fergus: ". . . sorry not to get a note posted for you yesterday at three o'clock, but I suppose you would not have got it a great deal sooner than you will get this. Anyway it could not have given you the news which I got last evening when I came in to tea, namely, that a meeting of Presbytery is to be held on the 4th November (Thursday). . . . The circular calling the meeting has not yet been issued. Dr. Topp has received a 'requisition' to call the meeting." He then tells how some leading members of the congregation were proposing to vote St. Andrew's out of the Union, in the event of any trouble being made, adding: "Even if the worst comes to the worst, I feel for the present inclined to stand or fall as a minister of the Presbyterian Church in Canada.

"You may believe that I am in perplexity and trouble. Of course, I do not question the Presbytery's right to deal with me, and, I suppose, I must admit that I have given them abundant cause. I know you

will pray for me that I may be enabled to do exactly what is right, and may not be allowed to stick to a wrong position, *if it is wrong*, simply out of regard for consistency, or out of pride; and on the other hand, may not be frightened into any tampering with my own conscientious convictions simply by the fear of consequences. I have not time to write more. I do love the Master, and I do love the truth; but I know that the love needs much quickening and purifying. . . .

"I have been a good deal *driven*, and now I must prepare for the evening. It is five p.m. I had a large Bible class this afternoon. There was a fuller church than usual this morning—curiosity, I suppose. Well, they heard nothing bearing on the matter under discussion. I expounded Rom. vii. 7-25.

"Kiss my dear wee boy and tell him how much I love you both."

Another letter to her, written the next day (October 25th), may also in large part be given. It may reveal to those who knew Macdonnell but slightly or not at all, the main secret of his greatness of soul—how his sublime unselfishness and love of men made him rise above the smaller issues of his own sore impending trial, and brought him into the inspiring and strength-giving atmosphere of the divine fellowship:

"I wish I could be with you to-night to share the burden of your anxiety. Thank you, . . . for the sweet letter written yesterday. It is midnight, and I cannot write much. I have been busy enough

all day. A great part of the afternoon was taken up in talking to —. He is going to Guelph and Fergus to canvass for books for Lyon. Poor fellow! He is in a strange, *hopeless* state of mind, and I don't know how far he is given to drink. I lent him some money—for his brother's sake. He was at your father's house, and saw your mother; I forget when. He may turn up again. If any of you can take a kindly interest in him, he will be grateful, I hope. Of course, I don't know but he may spend all that money in drink. Should he make any application for money to your father or to William, on the strength of his acquaintance with me, I think he ought to be refused. . . . He was in church yesterday morning and says that he was much impressed with the exposition of the 7th of Romans. At the same time he declares that there is no use in his trying to do right, that salvation is not for him. I quoted, 'Him that cometh unto me,' etc. He objected that the context showed that *he* could not come; 'No man can come to me except the Father draw . . . him.' I replied, 'The Father is drawing you by His providence, by His Word, by your mother's counsels, etc., and you are resisting,' and so on. The last remark seemed to strike him. It is a sad case. I tried to compel him to admit that he alone was responsible, and neither God nor circumstances, for his wrong-doing.

"I have told you all this in case there should be any opportunity of influencing him.

"Good-night! Oh! it is very precious to have your thorough confidence. My earnest wish is to

have the single eye that will seek God's glory and the good of the Church, but it is not easy to weigh things calmly with a trial in prospect."

Such was the temper and spirit of the man at the beginning of his trial, and such it remained till the close. When all was over, in the summer of 1877, he returned to his work in St. Andrew's with zeal unabated and with a singleness of purpose less hampered by personal distractions. His outlook for the future was now more clear and bright, as the clouds were dispersed which had for many long and anxious months been hanging over the horizon. Not that he had ever been daunted or dismayed. The mists that obscured his vision were only outward and earth-born, and in every cloud that rose before him there was a rift through which streamed an unfailing light from the divine source of truth, while the pure soul within kept the eye of faith steady and unabashed. Nor was there anything in the trying experiences of the time to dampen the ardour of his nature or to detract from his moral energy. To a man of faith and lofty purpose speculation may be both an athletic discipline and a spiritual tonic. The doubts of Mr. Macdonnell were not the outcome of a nerveless mind, of a mental strabismus, or of a lurking, self-deceptive sympathy with moral compromise or with abatement of the claims of truth. They sprang from the very passion for truth which was the most conspicuous attribute of his mind, from that love of justice which so signalized his practical interest in the life of the world above and below, and from his sympathy with the

needs and claims of men which was the crown of his moral nature. Hence they were in the highest degree wholesome and invigorating, and not to be exchanged for an unreasoning quiescent acceptance of every jot and tittle of the traditional forms of belief.

Nor must we fancy that the trial through which Mr. Macdonnell had just come was, as an inward experience, a break in the tenor and current of his life. On the contrary it may in this aspect be well regarded as an incident. It is strange that the "heresy trial" has been so much dwelt upon as to have loomed more largely in many minds than all the rest of his great life put together. But, in fact, although this famous case formed externally a fixed term in his career, and so constituted an "episode," it did not really mark an epoch in his inward life. Always independent and penetrating in thought, he could not adjust his thinking to the manner or standard of any man or body of men, and so no violent wrenching of his mental development was caused at any stage of the process. His utterances, which had roused opposition in the Church, were in a certain sense casual and *obiter dicta*. They were "nothing sudden, nothing single." In substance and in their causation, if not in form and expression, they were the resultant of that pondering upon the mysteries of the divine government and of human destiny, which was to him a life-long exercise as inevitable and natural as is the eagle's darting glance over earth and sea and sky, and its steady gaze into the face of the sun. The readers of this memorial sketch will therefore not be unpre-

pared to find this searching after truth, this grand and liberal discontent, to have been a leading motive in his life.

To this constant but ever unsatisfied yearning for deeper and truer knowledge about God and man, active work for the good of his fellows was a needed check and counterpoise, a force that never ceased to operate and never failed to steady and control. Active work was, moreover, his highest delight, as the last letter quoted above so touchingly betrays.

CHAPTER XV.

BUILDING UP ST. ANDREW'S.

THE congregation of St. Andrew's was at this time just emerging from the transition stage already described. It was virtually a new community as compared with the St. Andrew's of old, its chief links of connection with the venerable past being the presence and influence of some of the members of the original settlement. It is interesting in reading over the congregational reports to notice again and again the names of those who, whether in the old church or in the new, gave of their faithful service to St. Andrew's and its work. Mr. Macdonnell always felt bound by ties peculiarly strong to his helpers in congregational work. With him fellowship was a word of deep and tender significance, often on his lips, and standing for much that was most precious to him in life. I will therefore be rendering a pious debt to his memory as well as helping to illustrate the history of the congregation if I name some of those who were identified with the St. Andrew's of that period. Mr. Archibald MacMurchy, already so prominent in our narrative, was one of those who reluctantly withdrew. An elder

in the undivided congregation, he still remains an elder in Old St. Andrew's. Mr. A. F. McLean, of the old Church street congregation, was soon elected to the eldership in Old St. Andrew's; but after a few years he found it possible to sit again under Mr. Macdonnell's ministry, which, as elder, session-clerk, and trusted counsellor, he did his part to sustain and cheer. Of those who were active in the enterprise which led to the new St. Andrew's, two names might be singled out for special mention, those of Mr. James Michie and Mr. William Mitchell. Of Mr. Mitchell's untiring labours in behalf of St. Andrew's Church it is impossible to speak too highly. As session-clerk during the greater portion of Mr. Macdonnell's ministry, and as secretary of the Board of Managers for about thirty years, as Superintendent of the Sunday school and as leader of the choir, he gave of time and service to the interests of his beloved church and minister without stint or restraint, and it was no common bond of attachment that was severed when in 1891 he was obliged, on account of his removal to Cobourg, to cease from active participation in the work which was one of the main avocations of his life.

Mr. Michie also is deserving of much more than a passing mention in any account of the history of St. Andrew's. He was a man of singular large-heartedness and full of good works, and no man in Canada has left behind him a more fragrant memory. Born in Aberdeenshire in 1828, he moved to Canada in the spring of 1846. In 1861 he was appointed one of

the managers of St. Andrew's, a position he filled until his death. He was the leading spirit in the movement which led to the erection of the new church edifice at the corner of King and Simcoe streets. As chairman of the Finance Committee and treasurer of the Building Fund, he gave himself so wholly to the task of management and supervision that it was said of him during the time of the building that "he lived at the corner of King and Simcoe streets." As a princely giver alone he would deserve the grateful remembrance of all friends of St. Andrew's. But the giving of money was not the greatest of his services. Nothing that concerned the congregation was without interest to him. But above all, the personal qualities of the man, his rare simplicity and geniality, his disinterested benevolence, his helpfulness toward every good cause, and his kindly interest in the poor and the struggling and the stranger made his comparatively brief life a blessing to the Church and the city.

Surrounded by such friends and helpers, and supported by the enthusiastic attachment of his congregation, the young minister returned to his work more earnest and devoted than ever.

The rapid growth of the congregation at this period was of itself an inspiration. On the communion of May 13th, 1877, the last before the close of the case before the Assembly, ninety-five were added to the list of members—forty-eight of them by profession of faith. The largeness of the accession "by certificate" was an additional evidence of his popu-

larity. Doubtless the sympathy felt for him as the subject of a notable ecclesiastical trial had something to do with the expansion of St. Andrew's. The writer remembers hearing in a distant part of the Dominion of the crowded services of a congregation then becoming famous far and wide. The comments were usually to the effect that heresy was always popular, and that the interest in Mr. Macdonnell's preaching would soon subside. The sequel disproved this forecast, apparently so sagacious and in harmony with notorious precedent. The reason why the accession was solid and lasting is itself suggestive of one of the most striking and memorable features of his character. Thoughtful, earnest men came to him and stayed with him because they had marked his bearing during his trial, his chivalrous fairness, his generosity, his noble disdain of petty defences. They also noted that during that season of stern probation his own cause did not pre-occupy him, that it did not modify his thinking or colour his language, that still and always his heart was "at leisure from itself to soothe and sympathize"; that his preaching, too, was constantly bent to reach the deepest needs of men's souls, apart from any speculations of his own.

This year (1877) was one of the busiest, as it was one of the most important, of his life. In addition to his pulpit duties, the pastoral visitation and his large correspondence would alone have demanded nearly all his time. In one busy day, for example, he notes that he made ten calls and wrote eight letters. His duties as visitor and trusted counsellor for the House

of Industry were kept up zealously till near the close of his life. Doubtless his preaching derived much of its practical and sympathetic character from this and kindred employments, but they made a heavy demand upon the time of a man with whom the eager assumption of new obligations seemed to be an additional motive for the faithful performance of the old, too exacting as those often already were. During these years he was constantly called upon for missionary addresses in and out of the city. He also lectured very frequently at various places, large and small. In December, 1877, he notes twenty-five invitations for lecturing. Almost to the close of his life he often preached three times on Sunday. Of the second service his own congregation and outside friends usually knew nothing. He was, indeed, living at fever heat; and at this date he had not learned the necessity of an unbroken summer vacation.

Along with these pressing public avocations much was going on that drew out the tender and sympathetic side of our friend's nature. The confidence and attachment of his people during his time of trial touched him deeply, and these were years of especially warm intercourse between pastor and congregation. Sorrow of a personal sort also entered his home. Mrs. Macdonnell's brother, James Smellie, after a lingering illness, died on November 22nd, 1877, and the grief of the household at Fergus, to which he was a son and brother, came very near his heart. The funeral sermon, on November 25th, on the theme of "Death abolished," was long remembered by the stricken family for the comfort which it brought.

The following year (1878) witnessed a steady development of St. Andrew's Church. The growth of Presbyterianism in Toronto was at this date quite remarkable. Mr. Macdonnell's heart was also cheered by the prosperity of Old St. Andrew's in its new church building at the corner of Jarvis and Carlton streets, of which the corner-stone had been laid on July 23rd, 1877. Between its minister, Rev. G. M. Milligan, an old Queen's man, and himself, the closest relations always existed. They had been friends together at Queen's, and by providential ordering the one came to divide with the other the task of dealing with a congregational settlement that was too full of possibilities for any one man to direct alone. They were in the full sense of the phrase, "brother ministers." So heartily did each rejoice in the success and progress of the other that rivalry in any form was wholly wanting in their relations.

As to St. Andrew's itself, the expansion of the time was a welcome response to the exertions of the minister. A letter to his mother of October 7th may give a suggestion of his activity at this period. He speaks of his teachers' class at the close of the Wednesday prayer-meeting, "partly a Bible class and partly a normal class for teaching teachers to teach," and adds later: "I have not yet quite lost the good impression made by the holidays. I have been six Sundays in my own pulpit, and out of the twelve sermons, *ten* have been brand-new!! Hurrah! I am going to stop this extravagance soon, however. On Friday of this week I am to be at Flamboro', assisting at

the communion services. Next Monday I go to Peterboro' to help Grant. These visits will interfere with sermon-making. I am going to put my strength as much as possible into the teachers' class for a few months, even if the sermons suffer. I find that it (the class) will involve a good deal of preparation."

As it turned out, the sermons did not suffer, and if it was not always a new sermon that was preached, at any time during the next sixteen years, it was an old one revised and improved, which to the "sermon-tasters" of St. Andrew's was, if possible, something better than the original.

The accessions to the eldership in 1877 and 1878 were Mr. James MacLennan, Q.C., now Justice of the Court of Appeal, equally valuable as a helper in the congregation and in the cause of Queen's College; and Mr. John Kay, one of the noblest of St. Andrew's men as a giver and a worker. Noteworthy was the work of the Dorset Sunday and evening schools, at that time under the superintendence of Mr. Hamilton Cassels, now chairman of the Assembly's Foreign Mission Committee, whose long and worthy record of service to St. Andrew's had just begun. The "Dorset" must, however, come in for special commemoration at a later stage.

CHAPTER XVI.

THE ALMA MATER.

No mention has as yet been made of Mr. Macdonnell's activity in connection with educational institutions and the larger work of the Church. As a student and graduate of Queen's College, Kingston, his strongest sympathies were naturally drawn out toward that nursling of the Church of his youth and early manhood. But this dominating attachment did not alienate him from the other colleges or universities. He was for many years a member of the Senate of the University of Toronto as well as of the Senate and Board of Management of Knox College. His services to Queen's form a chapter of his life. At the close of 1877 a new era was entered upon in the history of Queen's. On October 2nd, Rev. G. M. Grant, of St. Andrew's Church, Halifax, was elected Principal. On December 5th the installation took place. In the historic proceedings of that day there was no more enthusiastic participant than Mr. Macdonnell. These two men, in some respects the most striking figures and the most powerful personalities in the Presbyterian Church of Canada of their

time, had first learned to know one another well in connection with the negotiations for the union of the churches. This personal attachment had been accelerated by the part taken by Grant in the case before the Assembly, when Macdonnell's large and earnest outlook found no more sympathetic and able apologist than the original thinker and brilliant debater who was then working forward on those lines of thought and progress in which he was soon to become a leader and teacher of his generation. With the appointment of Grant to the principalship, Macdonnell's anxieties as to the future of Queen's were at an end. But his efforts for the endowment and development of the college were only the more increased. A summary of his services to his beloved *Alma Mater* may help further to show what he was as a college man, and recall to the men of Queen's what a spirit of power and service has gone from them with the passing away of their co-worker and comrade. We may let the Principal tell the story in his own words :

"On January 7th, 1869, D. J. Macdonnell sat for the first time with the Governing Board of his *Alma Mater*. On that occasion he took his seat, not as a trustee, but as a member of a small general or executive committee, which the Synod of the Church of Scotland in Canada had appointed to carry out the project of raising a minimum sum of \$100,000, to take the place of the annual grant which the Legislature had given, but which was about to be withdrawn. It was the crisis in the history of Queen's. The trustees had met, and had come to the conclu-

sion that it would be impossible to keep the college longer in existence, for not only was the provincial grant to be withdrawn, but they had lost the greater part of their little endowment by a bank failure, and, besides, internal troubles had alienated many friends. Before formally passing any resolution, however, one member pressed on them the duty of first consulting the Synod, and a special meeting of Synod was therefore called. But no one had any hope. Even Professor Mackerras wrote to Macdonnell that there was nothing for it but to come and help bury their dear old mother decently. The members of Synod came to Kingston to preside at the obsequies. To understand this hopelessness we must remember that previous to that time no great effort had ever been made in Canada for higher education. One man alone, Principal Snodgrass, did not despair. He possessed the British quality of not knowing when he was beaten; and his calm determination not to be moved drew others to his side. Mackerras, once convinced that success was possible, made a wonderful speech to the Synod, and the Synod resolved to appeal to the Church. The appointment of Macdonnell on the executive committee of seven showed the confidence that was already reposed in the young minister of Peterboro', and he soon vindicated the confidence. He subscribed \$500 on the spot, and went back to his little congregation and preached what Mackerras called 'a two thousand dollar sermon.' One of the members wrote Mackerras the next day that it had made him double the sum he

had intended to give, that is, increase it from \$500 to \$1,000. On the 29th of April of the same year he was appointed a trustee, and he held the position to the day of his death, giving always that loyal, liberal, ungrudging service which every cause with which he identified himself received. He had thought out the question of university and theological education, and had come to the conclusion that Canada would be the better of having Universities and Divinity Halls of different types, and that Queen's at any rate must not be abandoned. Having come to that conclusion, he willingly consented to extraordinary sacrifices to the day of his death; for with him faith was always an essential part of his life.

“When the union of the four Presbyterian churches of Canada into one body was proposed, the chief discussion was on the college question. It delayed the union for years; and it was settled at last on the principle that every institution should bear to the whole Church the same relation that it had previously borne to any of the negotiating bodies. Macdonnell took little part in the discussion. With intuitive sagacity, he felt that no arrangements previous to union would affect the fate of any college, but that each would require to commend itself by its inherent vitality and desert to the larger constituency of the future. His views are expressed in the following letter, addressed to a friend in Kingston, on 24th October, 1871. After sketching the various views, with the hopes and fears, held by different sections of the Church, he proceeded:

“ ‘After all, nearly everything will depend on the *men* who fill the chairs in Queen’s. If either the Arts Faculty alone, or the Arts and Theological departments together, are thoroughly equipped, so as to present attractions to students, students will come. But Queen’s must be strong enough to hold its own in the estimation of the general public, apart from the support given by the Presbyterians. The Western section of the Church—supposing union accomplished—would send students to Toronto as a matter of course, unless a decided advantage could be shown to be gained by sending them to Kingston. Montreal in the same way would draw the Eastern men. Personally, I would not object to Queen’s College being adopted by the Government, provided it were put on a par with University College in the matter of endowment. But I have no idea what chance there is of any such proposal being entertained by Government.’

“He knew what it meant to get the best men as professors; and from 1877, when he came to my inauguration as Principal, no man did such yeoman service as he, by direct giving and personal effort of every kind. The circumstances of his congregation were such that almost any other man would have pleaded that he could think of nothing else. Its debt was over \$80,000! Yet, when in 1878 I went to Toronto to make an appeal for help in raising \$150,000, it was in the lecture-room of St. Andrew’s Church that the public meeting was held, and he brought to it Sir John A. Macdonald and the Premier

of the Province, and all the wealthy men that he could influence. He subscribed on that occasion \$1,000. Again, in 1882, he gave \$500 more to what was known as the five years' scheme; and in 1887 he subscribed \$2,000 more to the Jubilee Fund. When it is remembered how liberally he gave to every good cause at home and abroad, and that, with a large family to support, he had no means but his annual stipend, it must seem almost incredible that he could give such large sums. They were always given so joyously that one would have imagined that he had a bank at his back."

The phrase "to help Grant" in his letter last quoted is suggestive of much of Mr. Macdonnell's activity at this era. A letter, also to his mother, of November 7th, 1878, gives a humorous account of some of his experiences in canvassing trips:

"Tuesday I went with Mr. Smellie to Hamilton—he to his brother's on the way to Fergus, I to speak at the Queen's College meeting. The meeting was good. Laidlaw (of St. Paul's) did yeoman service. . . . We got \$3,000, with the hope of another \$1,000.

"Wednesday evening I went out with Laidlaw (Grant was tired out) to ——. The rain poured in torrents all evening. There were nine men, six women, and several boys present. Laidlaw and I aired our eloquence for an hour and a half, and then produced the subscription list. — put down \$20, payable in two years; —, worth from \$30,000 to \$50,000, put down the same sum, payable in *five* years!!

"On Thursday morning I tried —— and one or two others, with no result. I was angry. I showed it, I suppose, to one or two. May the good Lord deliver me from ever having so much money that I shall love it like some rich men! —— and —— are both well off, yet they talk as if the poor-house were the only refuge left for them. . . .

"Saturday I went to —— to assist Mr. L. at his communion, and to lecture on Monday evening. I enjoyed preaching at the communion service. Mr. L. was a Free Churchman 'at home,' *but* (as Mr. Dobie would say) is a fine man. I enjoyed some talks with him very much.

"Having Monday clear I devoted it to extracting a few dollars for Queen's out of some hard cases. . . . L. thought I might get four or five ten-dollar subscriptions, but I got in all \$265. That was not bad for a congregation that had not heard of Queen's College before, and where there was no chance to hold a meeting. . . .

"We have invested in a new furnace, to cost about \$145. In spite of the College endowment we *must* keep warm. Good-night.

"Yours lovingly,

"JAMES."

CHAPTER XVII.

LIFE'S TASKS MADE CLEARER.

THE record for 1879 may not inappropriately begin with a message of comfort to his mother, extracted from a letter of January 18th, written after the death of her only sister, Mrs. Hockin, of Pictou, N.S. After referring to the tidings of her sudden taking away, he writes: "Thus the strongest link that bound you to the elder generation has been snapped asunder, and you are left more alone than before. Each of the relationships in which we stand seems to have something peculiar to itself, and the tie that binds one to an only sister has its own peculiar sweetness. May the God of all comfort hallow to you, dear mother, the breaking of this tie." And on the same theme he writes, January 30th: "It must have been a great satisfaction to you to get such a minute account of the last days and hours of dear aunt. Everything seems to have been well ordered, and there is much comfort in thinking of such a death. A useful life and a peaceful death, and the sure hope of a blessed resurrection—surely we can give thanks for all these things! I like to fall back on the life and death of

some Christian man or woman, when I am in a doubting mood about many things. The real help which the Saviour gives to those who trust Him, both in life and in the prospect of death, is an argument for the truth of Christianity stronger perhaps than any other."

Another extract from the same letter will touch the hearts of many of his friends for a twofold reason: "I was very glad that Mr. Herdman read the burial service for dear aunt. If the dead—'those other living whom we call the dead'—know what is going on after their departure, we may be sure she would be pleased. And may they not know? Is there a 'cloud of witnesses' watching us as we run our race?"

Equally characteristic is the following sample of good, wholesome, speculative thinking in another direction. It is contained in a letter written to Miss Machar a few days later than the above, February 6th, 1879:

"I think you put the thing very justly when you say that R.'s argument involves the assumption that force and matter are self-existent and eternal as well as competent of themselves to form a harmonious universe, which is very nearly the same thing as saying that force and matter are God, for it is ascribing to them some of the leading attributes of the living God.

"If we must rest in mere hypothesis and give up the hope of certain knowledge, surely the hypothesis of a self-existent, eternal, wise and good *Being* is more reasonable than that of self-existent, eternal

Force, which is dead and yet which works in a way that we cannot but call wise and good. I went yesterday to see a man who is near death, and whose position is a good deal like that of R. He 'doesn't know whether there is a God or not, or if there be one whether He is good or bad. Anyhow, he doesn't believe in the monstrously unjust God that Christians believe in,' etc., etc. He mixes up theological notions with New Testament teaching, and I find it hard to know how to meet him. He is certainly not happy, though he professes *not to fear death*. I confess, however, that I wonder less at men growing sceptical and unbelieving when I reflect how many things are perplexing to myself."

We have had a glimpse of Mr. Macdonnell's efforts on behalf of Queen's. The "endowment" was not by any means the only financial problem that kept him busy in mind and speech. A claim of the first order of urgency was the reduction of the debt upon St. Andrew's. That, under the circumstances of his own congregation, he should have so zealously pleaded with his people for great liberality toward the college is an illustration of his moral insight and practical wisdom. His policy was to develop liberality by the habit of giving. And there never was a time in the history of his pastorate that he did not insist on the prime duty of a hearty support of missionary and benevolent objects. The result was the record of St. Andrew's as a helper and strengthener of the Church's great work, and a stay and support to her weak and struggling members.

In the letter to his mother last quoted he says : "Last evening the annual meeting went off very well. We have paid off \$6,000 of debt, which is satisfactory. But the amount remaining is still a terrible drag, about \$64,000 still on the church, and about \$5,000 more on the manse, . . . making a total of \$69,000. Oh ! that I had a hundred thousand dollars under my control." And to Miss Machar : "We had an annual meeting a week ago ; \$6,000 was paid during last year on account of our debt, so that the mountain is a little smaller, and the minister's heart a little lighter."

For a few years, therefore, we must reckon this as one of the burdens upon his soul, and yet a burden which was continually becoming lighter, and at all times cheerfully borne, because shared by a loyal and willing people.

A third extract from the letter to his mother of January 30th, suggests another source of anxiety which was never removed : "I am going to try to visit my flock now. I have had very little time since September for any routine visiting ; in fact, the congregation is too large to be effectively supervised."

We now have before us the main conditions of Mr. Macdonnell's public career. Other weighty duties were added later ; but the situation remained essentially unchanged till the end. Here we see a minister, strong intellctually and spiritually, well equipped by culture and training, and passionately devoted to his work, confronted at the age of thirty-six with the conviction that his task is too heavy for him. It is

easy to say that this was his own fault, that he might have added no more to his outside responsibilities, dropped the whole Queen's business, and the habit of going about the country pleading for this cause and that, and given himself wholly to the work of the congregation. It will perhaps be easier to pronounce an opinion upon this point when the whole life and work of the man are before us. One thing, however, may be said with confidence, that this was just the right time to provide him with an assistant. He was inseparable from the congregation. His people would not have parted with him for any earthly consideration. He gave them of his best from first to last. His task, as he honestly saw it, was too great for him. He should have had a helper. We see it all clearly now as we look back upon the past. In Mr. Macdonnell's history there were a good many "might have beens," which would have affected the issues of his life. In this matter, he himself was perhaps no wiser than his congregation. But all the same, a mistake was made, which was never fully set right again. We Presbyterians are somewhat slow and stupid. We go by rules and formulæ when measures and new precedents are needed. We cultivate hindsight rather than insight or foresight. We believe so little in the prophets that when they come into our world we do not know what to do with them, till they leave us. Significantly enough, he soon writes to his mother again (March 3rd): "This has not been a right sort of Monday exactly, and now it is eleven p.m., and I am rather fagged. . . . I am pegging away at

routine visiting of my congregation just now on every available day."

Next we have a flash and a gleam of the Home Mission spirit in a letter to his mother of April 7th: "You have doubtless heard from Mr. Smith about the meeting of the Home Mission Committee the week before last. It cost me fifty dollars; that is, I paid that amount toward the \$3,500 which we hope to get from the ministers of Ontario and Quebec. We *must* make up, besides, from local sources, the 25 per cent. which, in the meantime, has been deducted from the grants made for the support of our missionaries. I told my people about the matter yesterday, and I hope their liberality will rise to a higher level."

The same letter mentions a matter of first-class importance to St. Andrew's congregation: "We have got a new organist—a *man* this time—and a half-new choir, of which Elizabeth and Robert Smellie and his wife are members, and we have better congregational singing than we have ever had in my experience. I think our new man will be a success. He has splendid testimonials, and, as far as our experience has gone, he deserves them."

It was Mr. Edward Fisher, who had just been appointed organist. He was a native of Vermont, and had received his musical education in the Boston Conservatory of Music and in Germany. How amply he justified Mr. Macdonnell's expectations thus expressed could best have been told by the minister himself. The congregational singing, for which St. Andrew's is noted, the good taste of the instrumental

execution, and above all, the beautiful harmony between "the two ends of the church," the spoken and the musical services—these are features which make memorable the part played so long and faithfully by Mr. Fisher in the public worship of St. Andrew's. To the minister the help rendered by the organist was inestimable. In Mr. Macdonnell's conception of a proper service, the element of praise received its full significance: it must fit in with the dominant theme of the occasion; it must express emotionally both the leading thought of the preacher and the responsive feelings of the audience. To an organist such an opportunity was rarely given, and nobly did Mr. Fisher respond to the demand.

In July a trip was made by Mr. and Mrs. Macdonnell to Thunder Bay, nearly three weeks being spent with young Dr. Thos. Smellie and his wife at Port Arthur (then Prince Arthur's Landing). A trip to Winnipeg was made by him in company with Miss Smellie in September, the principal object of which was to visit his brother John, then practising law, and keeping "bachelor's hall" in that city. These were still the days before the Canadian Pacific through line was built, and accordingly the route by way of Chicago and St. Paul was taken. A pleasant feature of the trip was the hearing of sermons in Chicago from the famous Dr. Swing and from J. Munro Gibson (afterwards of London). Mr. Macdonnell himself did his share of preaching on both journeys. The visit to Winnipeg had many pleasing incidents, among them the meeting with old Ontario friends,

and especially of former St. Andrew's people, for whom he had to hold a levee after the evening service on September 21st. This was the second of his five visits to the North-West. He spoke at Mr. (now Dr.) Robertson's prayer-meeting on September 24th, at which between six and seven hundred persons were present to hear him. His letters written during his absence give graphic accounts of old Winnipeg. In describing Dr. Swing's preaching on September 28th, in a Chicago theatre, he remarks that there was more *positiveness* in his sermon than one would expect—an observation that has also been made of another good man that was once tried for heresy!

On the last day of 1879 he writes to his mother, among other things suggested by the season: "Elizabeth is pretty tired, and I do not know that we shall sit up to see the New Year in. We have been singing one or two songs together—one named 'Faith and Hope,' supposed to be sung by a husband to his wife, one couplet of which is,

" 'Taking the year together, my dear,
There isn't more night than day.'

The words are true, I think, in a figurative sense of most of our lives. I often feel that I, at least, have had much more of the day than of the night."

On January 2nd, 1880, he writes: "Yesterday we had the lecture-room packed at the prayer-meeting, and a very large attendance of *men*, young and old, as well as women, of course, in response to my invitation." This was the first of those New Year's

morning services which those who attended them can never forget. It was on these occasions that the minister seemed to get personally nearest to his people. The meetings were always largely attended and were quite informal, and he had the art of summing up in a few apt expressions the lessons that were suggested by the most important events of the preceding year. A reception—if so formal a phrase can be employed—was usually given immediately afterwards by Mrs. Macdonnell, when the people of St. Andrew's met in a social way, as they could not meet at any other time during the year. When it is considered how heterogeneous and scattered the congregation was, and continued to be, it is easy to realize the wholesome effects of the New Year's gatherings; how they helped its members to realize that they were held together by something more than a mere formal bond of union.

CHAPTER XVIII.

LOSING AND HELPING.

THE first month of the New Year (1880) was clouded by the death of Prof. John H. Mackerras, of Kingston, one of Mr. Macdonnell's dearest friends. Prof. Mackerras was equally distinguished by charming personal qualities, by intellectual accomplishments, by his services to the Church at large, and to Queen's College. As a student and teacher he was enthusiastic, broad-minded and sympathetic. Though greatly hampered by lack of the best guides, he struck out a new path for himself which few classical professors in Canada had ventured upon, by studying Sanskrit for the purpose of getting a clearer idea of the structure of Greek and Latin.

The correspondent who describes the interview with the Toronto Presbytery also tells us that, "At Peterboro' began the friendship with Prof. Mackerras, which was terminated only by death. In the hospitable home of the late Judge Dennistoun, the father of Mrs. Mackerras, where the Professor's holidays were frequently spent, these kindred spirits often met. Both were men full of the enthusiasm of

humanity, overflowing with the kindest humour, having their deepest life interests bound up in the one Church and the one college. They were both men of singular purity of mind, who had touched life at many points and yet were unspotted from the world. Some one had happily dubbed Mackerras 'the white-headed boy of the Church,' and it well expresses the place he held in the hearts of his friends, and his friends were all with whom he came into contact. 'A man greatly beloved,' saith the legend on his monument, and in this case the legend speaks truth.

"When the 'heresy case' was being tried there was something beautiful and pathetic in the Professor's defence of his friend. Mackerras was recognized as an ecclesiastical lawyer whose opinion carried great weight, and his speech in the debate at Halifax was most able and effective; but its greatest impression was made on those who knew that underneath it was his strong personal affection for the man whose theology he could not endorse, but whom he knew and felt to be a preacher of righteousness that the Church could not afford to let go."

Principal Grant also writes:

"Mackerras was one of those rare combinations of sweetness and strength, of Scottish fervour and English sanity, which are found perhaps more frequently in Canada than in Britain. Personally, he was "a man greatly beloved"; and he was a wise counsellor and trusted leader as well. He saved the University at the cost of health and life, and the sacrifices were

all the more beautiful because of his perfect unconsciousness. Had he been told that his early death was owing to the three years of daily and nightly toil which he underwent uncomplainingly for his *Alma Mater*, he would probably have answered smilingly that it was well worth paying so small a price for so great a result. Beyond all others, he was "the white-headed boy" of the General Assembly. Every one felt that he could trust to his knowledge of law, to his truthfulness and to his loyalty to the Church. A popular body instinctively feels its need of leaders, and when it finds—combined with the necessary qualifications—the chivalry of a Highlander, a modesty and self-suppression almost feminine, and the manners of a gentleman, there are almost no bounds to its proud confidence in them. Most fortunate was it that the Church had such a man as one of the clerks of the Assembly in the trying days that followed the Union. The Maritime Province men of both Synods took Mackerras to their hearts at once; while the headiest of those opposed to him listened to his arguments and acknowledged that unless they were answered nothing could be done. His presence beside the Moderator seemed a pledge of the permanence of the Union; and it may be said that without the cohesive element supplied by him, the new Church would have been in danger of disruption."

It is a singular and pathetic coincidence that the two friends, so alike in temper and in purpose, in spirit of consecration and service, should be alike also in the manner of the shortening of their days—in both cases "the sword cut through the scabbard."

In April, 1880, Mr. Macdonnell made a trip to Ithaca, N.Y., where he preached before Cornell University on the morning and afternoon of the 11th. He highly prized the opportunity, during his three days' visit, of observing the methods of a live American university and hearing lectures from some of its professors.

The great congregational event of 1880 was the Jubilee held on Sunday and Monday, June 27th and 28th. On the former day, Rev. Donald Macrae, D.D., of St. John, Moderator of the General Assembly, preached in the morning from the text, "They shall see his face" (Rev. xxii. 4). In the evening Principal Grant conducted the service, choosing as his theme, "The Jubilee Year." (Lev. xxv. 10.) In the afternoon a communion service was held, in which the elders were assisted by the session of Old St. Andrew's, and all were invited who had at any time been communicants in the congregation. Next evening a praise meeting was held at which addresses were delivered by the preachers of the preceding day and many of the other friends of St. Andrew's, among whom were Hon. Alex. Morris, Hon. J. McMurrich, Mr. A. MacMurchy, Rev. Professor George, Rev. Drs. Castle and Potts, and Mr. Milligan, of Old St. Andrew's.

The vacation of 1880 was brief and interrupted. A visit to Kingston was varied by a trip to Alexandria Bay on July 23rd, in company with several friends. Frequent visits to Fergus followed these incidents, on account of the illness of William Smellie, who had

been delicate from his youth. He passed away on August 24th from a loving home thus doubly stricken within so brief a time. Mr. M. preached the funeral sermon on the following Sabbath at Fergus, on "Thoughts of peace and not of evil." There was something beautiful and touching in the services rendered to one another by the old and the young minister in Fergus and Toronto. When the hearts of the Smellie household and the circle of loving friends in Fergus were smitten with grief for one departed, it was Mr. Macdonnell's privilege to minister to them with his comforting words and his strong hopeful presence. And when, one after the other, a baby boy or girl was brought over from St. Andrew's manse to the church to be received into its membership, the venerable Dr. Smellie was always present to administer the solemn rite. How sweet and blessed the associations of which such scenes as these give us a passing glimpse!

Mr. Macdonnell was a delegate to the Pan-Presbyterian Council, of Philadelphia, in September, 1880. There the present writer first saw him and heard him speak. The occasion was the question as to the admission of the Cumberland Presbyterians to membership in the Council. This had been refused them from the beginning, nor did they succeed in obtaining at the Philadelphia meeting the privilege which could not much longer be withheld. Their creed was not so strictly Calvinistic as those of the other branches of the Church, and this was held sufficient to justify the refusal. Mr. Macdonnell's speech upon

the subject was brief. He did not argue the case of these supposed aliens from the commonwealth of Presbyterianism, but rather protested against the movement for exclusion, half indignant and half wondering at its apparently inhospitable spirit.

A Philadelphia newspaper of September 27th, 1880, gives this account of his speech during a discussion which followed a paper by Professor Flint, of Edinburgh, on Agnosticism: "Then a zealous, fiery young divine, the Rev. Mr. Macdonnell, of Toronto, mounted the platform. He plunged boldly into his subject, and spoke with the rapidity that comes from overflowing thought. He asked whether it was expedient for the Church always to exercise its unquestioned right of disciplining? The question to-day is, what is the faith? A young man full of the desire to preach salvation, and believing that he is prepared for it, is brought up all standing by the Creed. He can't make it all out in the way the Church interprets it. What are you going to do with him? Shall he be forbidden to preach? He asks you whether you have any right to impose on him conditions that Christ did not impose? Well, you tell him there are other churches—fifty other churches, that he can go and preach in, but you don't find anything in the New Testament about fifty churches. One only is spoken of there. Suppose you send such a man over to the Methodists or the Congregationalists. The first thing you do is to exchange pulpits with him, and call him 'beloved brother.' Thus you admit that you restrict as Christ did not restrict. Now, I

suggest that you reduce to a few, well-defined articles that are absolutely essential, your creed, and require your minister to stand by them, and hold his own views about non-essentials." There was renewed applause when this daring young divine had finished.

The stalwart speeches made by Principal Grant and Rev. Mr. Macdonnell are spoken of on all hands.

During the discussion of the temperance question on the same occasion he thus expressed his views: "I think we should consider whether positive institutions for the promotion of temperance are not better than mere prohibition. By positive institutions I mean such places as coffee-houses where you give men good things to eat and drink. I maintain that in the long run more good will be done by these positive counteracting agents than merely by prohibition. In other words I believe with St. Paul that we are to overcome evil with good—not simply with denouncing the evil."

In the closing moments of 1880 he wrote his last New Year's greetings to his mother: "The old year will be gone in less than five minutes. May the new year which is just about to dawn be a very good and happy one to you, one of growth in all grace and of deeper and fuller enjoyment of the presence of God, than you have ever experienced in past years." The letter, continued on January 3rd, 1881, tells of the New Year's prayer-meeting, and of his having thanked the people for some valuable gifts—two suites of

furniture, a dessert set and a breakfast set: "There is a new book-case for the back room, to replace the old one (which would have been ashamed to appear in such distinguished company), and a *davenport* which is a special delight to Elizabeth." These presents were made in commemoration of the eleventh anniversary of Mr. Macdonnell's settlement in St. Andrew's.

CHAPTER XIX.

THE HYMNAL—HIS MOTHER'S DEATH.

WORK on the Presbyterian Hymnal, now called the "Old Hymnal," had been going on for three years. Mr. Macdonnell had taken an active part in this enterprise from the beginning. It was to him pre-eminently a labour of love. A Psalm or any other hymn was much more to him than a poetical composition, more than the expression of the emotions or aspirations of the devout believer. It was also a means of harmonizing and inspiring a body of worshippers. To the study both of the words and of the music of our books of praise, he brought a practical conception of effective psalmody as realized in his own church services. An impressive estimate of what Mr. Macdonnell did in this committee, and how he did it, has been prepared by his close and sympathetic friend, Rev. Robert Murray, editor of the *Presbyterian Witness*, Halifax, N.S.:

"Three years after the Union of 1875—one year after the happy conclusion of the Assembly's proceedings in the Macdonnell case—the General Assembly, in the face of some opposition, resolved to prepare

a Hymnal, and appointed a committee to proceed with the work of preparation. Of the ten members of committee Mr. Macdonnell was one, and he continued a member of that committee as long as he lived. The committee held most of its meetings at Montreal while preparing the first draft, and at all or nearly all these meetings Mr. Macdonnell was present. It was at once to be seen that he understood the work to which he was appointed, and that he was ready to go into it with his whole heart. As directed by the General Assembly, the committee first selected the hymns common to the three hymn-books of the Scottish churches. It was when this mechanical task was completed that the selective taste of the members was tested. Mr. Macdonnell could not only choose a hymn; he could analyze it, and give his reasons clearly and convincingly for adoption or rejection. The discussions were always most frank, cordial, profoundly interesting, and to me most instructive. Mr. Macdonnell's reading of a hymn was in effect an interpretation, an elucidation of it. The unreal, artificial, empty, shallow, but glittering hymns that have a temporary popularity, he had no patience with, and his reading of them usually meant their unanimous rejection. Hymns were often sung in committee as a test of their availability; and Mr. Macdonnell's knowledge of music was always helpful. He was a convener of the Sub-Committee on Music, and a share of the care and responsibility of publication fell to his lot. Whatever he could do he cheerfully did, with all his energy, to secure the end in view."

In the summer of 1881 the Hymnal was so far advanced that final arrangements for the harmonizing of the tunes could be made. Mr. Macdonnell was deputed to go to Britain to consult Mr. E. J. Hopkins, organist of the Temple Church, London.

The time was favourable for a real vacation, not only for himself but for Mrs. Macdonnell, who now for the second time accompanied him across the ocean. Upon their arrival at Liverpool, Mrs. Macdonnell went directly north to Orkney, to revisit the scenes with which we have already been made familiar by the sketch of Mrs. Campbell.

While in London, Mr. Macdonnell spent much of his time trying to get light upon the coffee-house question. His speech in Philadelphia shows how his mind had been occupied with it, and, indeed, it was a matter of practical discussion in Toronto at this time, on the part of himself and others who formed a sub-committee of the combined City Charities to deal with this subject.

At Dover, where he spent August 4th to 6th, in the company of Mr. Hopkins, a very enjoyable visit was made. The work of going over the tune-book was varied by dips in the sea, walks around and through the chalk-cliffs, views of the partially restored old Priory, a trip to Canterbury with Mr. Hopkins, and an inspection of the cathedral.

Thence followed excursions in the English and Scottish borderland, drives and walking trips with cousins of Mrs. Macdonnell and other friends.

It was at Dunbar that the tidings reached him of

his mother's death. She had been ill for some little time before his departure from Canada. All the children were then together at Kingston, including the distant son at Winnipeg. Even while there they were apprehensive of her speedy departure; but she rallied so much that in fulfilment of her earnest desire he and Mrs. Macdonnell felt free to carry out their plan of crossing the Atlantic.

Mrs. Campbell writes thus of the event: "After a few weeks' illness his mother suddenly passed away. Though he strove, with his usual consideration for others, to bear patiently and silently his load of grief, and to 'keep up a brave front,' it was plain to all his friends that he suffered keenly, and that he reproached himself for having been away. It was well for him then that he had by his side a wife who so well understood and sympathized with him, and was skilful to find balm for the wounded spirit. With her he spent a few quiet weeks in Orkney, learning the lessons that only sanctified sorrow can teach, and accepting gratefully the messages of comfort that God sent him by the lips or hands of friends. He had always recognized that he owed to his mother much of what he was; that her influence had moulded his character in earliest years; but he owed her more than he knew of disposition, feeling, opinion, and modes of thought. The value of this mother (who beyond her own circle was unknown) is best summed up in the words of the text he himself chose to be inscribed on her monument—'Her children rise up and call her blessed.'"

Mr. Macdonnell immediately rejoined his wife at Orkney, where three weeks were spent in the fashion already described in the reminiscences that have been sent from thence by loving hands.

On September 18th they were back in Montreal, where Mr. Macdonnell preached on that day for Dr. Robert Campbell. The publication of the Hymnal was one of the matters which occupied his attention after his return.

CHAPTER XX.

TEMPTING OFFERS AND SORE BEREAVEMENTS.

IN December, 1881, the committee appointed to select a minister to fill the vacancy caused by the resignation of Dr. Jenkins, of St. Paul's Church, Montreal, asked Mr. Macdonnell to accept the pastorate of that congregation. Such an offer must appear to have been not only flattering but highly advantageous. The Montreal congregation was and is, financially, the strongest Church in Canada. St. Andrew's, on the other hand, was burdened with a heavy debt, and Mr. Macdonnell, having now a family of four children, had refused to accept an addition to his salary of \$2,500 so as to make easier for his people the task of lightening the deficit. An extract from his reply will show the spirit of the man, and illustrate his attitude toward his own loved congregation.

The letter, dated December 13th, is addressed to "Andrew Allan, Esq., Chairman of Committee": "After giving the matter full consideration I have to say that while thanking the Committee for the cordial terms in which they have conveyed the expression of their wish, and thoroughly appreciating the fact

that they have been unanimous in their choice, I nevertheless cannot accept their invitation to become the minister of St. Paul's. My work seems, for the present, to be in Toronto, and I have a conviction that the pastoral tie should not be broken except for very strong reasons. Please convey to the Committee the assurance of my earnest hope that an able and faithful minister may be found for St. Paul's and that the blessing of the Lord may rest upon the congregation."

Close upon this invitation to Montreal came a similar one from the Second Presbyterian of Chicago, at present ministered to by Rev. Dr. S. J. Macpherson. On March 14th, 1882, Mr. Macdonnell went to Ottawa in connection with the tedious contest between the dissenting remnant of the Old Kirk and the United Church as to the disposal of the Temporalities Fund, the matter being then before the Private Bills Committee of the Federal Parliament. A deputation from the Chicago Church came to Toronto, found that he had gone to Ottawa, followed him thither and thence to Kingston, where he preached the University sermon on the morning of the 19th and in Chalmer's Church in the evening. They had a conference with him on Monday morning, at which he declined their invitation. They renewed their application on March 26th after their return home. Among his papers has been found the draft of his reply undated. In it he reiterates his refusal and hopes that no further steps will be taken.

Thus within three months the offer was made to him of the wealthiest Presbyterian Church in Canada

and of one of the leading churches in the United States. How little he was affected by such personal tributes and compliments may be inferred from the fact that these invitations were known to but a small circle, and that the Chicago offer only came to the knowledge of some of his nearest relatives accidentally after his death.

The managers of St. Andrew's now insisted upon Mr. Macdonnell's accepting an increase of salary, and as over \$9,000 more had been taken off the debt during the year, the offer was agreed to; yet the amount given in 1882, \$3,500, was still less than half the salary received by the next minister of St. Paul's.

The congregation continued to show marked prosperity. By the end of 1881 the membership had reached 640, while the large church edifice was still thronged to its utmost capacity. Three new elders were appointed during the year—Mr. David McGee, Mr. Joseph Robinson and Mr. Hamilton Cassels. The former two were, after a few years' service, obliged to retire, in consequence of removal to a distant part of the city, while Mr. Cassels remained a faithful and trusted counsellor until and after the minister's removal by death. Mr. Cassels must be reckoned one of the main forces in the progress of St. Andrew's. Though young at the time of his appointment, he had already done much good service as the superintendent of the Dorset evening school, and later of the Dorset Sunday school. His thoughtful care for all the interests of the Church, as well as for the minister and his family personally, with his genial and happy

spirit, have made him invaluable to St. Andrew's during the last twenty years. During 1881 Mr. Mitchell was obliged by pressure of business to retire from the direction of the Sunday School, his place being taken by the newly-elected elder, Mr. McGee.

In Mr. Macdonnell's personal life, the most notable event of the year 1882 was an illness, which befell him in the summer, and which made it necessary for him to make another trip to Britain. Here he was treated in Edinburgh by Dr. Joseph Bell. He was at this time a guest in the house of Rev. Archibald Smellie, pastor of the Free Greyfriars' Church, the brother of the minister of Fergus. The treatment was completely successful, and Mr. Macdonnell left Scotland in perfect health in November, arriving in Toronto on the 22nd of that month.

The opening month of 1883 was clouded by a great sorrow, which fell upon both the congregation and the minister of St. Andrew's. Mr. James Michie, who had been looked upon as one of the chiefest mainstays of the Church, was cut off after a brief illness, on January 13th, in the fifty-fifth year of his age. The grief felt at his death was not confined to his Church, but was widespread through the city. A sentence of the resolution passed on the occasion by the City Council may represent the sentiments of the numerous public and business organizations with which he was connected: "A representative citizen, in every sense of that wide-meaning term; a noble example of the high-minded and honourable merchant, and the open-hearted, modest, Christian gentleman."

Something of what he attempted to do and to be for St. Andrew's Church has been indicated on an earlier page. To the minister the loss was especially severe, and even in this brief memoir space must be given to a portion at least of the loving tribute, which took the place of the regular sermon on the Sunday morning following the sad event: "Our hearts are filled with grief this morning. James Michie is dead. . . . We know what he was to the Church and to the community, what he was as a friend, business man, kindly counsellor, loving and genial companion, and earnest worker in many good things, and we mourn his untimely death as a public calamity. . . . I cannot speak of him to-day as I should like to speak. He was my own warm loving friend, whom I knew and honoured before I became his minister, and whose unfailing, thoughtful, delicate kindness and sympathy, shown in many ways to me and mine, during these twelve years, have strengthened the bond between us from year to year . . . He was the helper of many a good cause. Many a country church, as well as every city charity, counted him among its benefactors. Many a struggling man, many a poor family had reason to bless him. I never went to him in vain—and I went often—to ask for help toward any good object. Large-hearted and liberal, he stood out as a noble example to rich men of the use of money. . . . He was unselfish, ever considerate of others. He lived not to himself; he died not to himself. Even in his wanderings within the last two or three days, this church,

and the men associated with him in the work connected with it, were much in his mind. It is doubtful if he thought himself dying; nor does it matter. Others will fill his place in the church, in business, in the societies with which he was connected; but it is the man himself we will all miss. The good are not so readily forgotten as is sometimes alleged. There are names that are tenderly, lovingly, thankfully spoken of long after those who bore them are buried in the dust; and we will not forget our loved friend readily. . . . I thank God for such a man; I thank God for the large heart, the noble mind and the willing and ready hand."

Many letters of sympathy came to Mr. Macdonnell on the occasion of his and the church's loss. To one of these, from Dr. Robert Campbell, of Montreal, he replied in part as follows: "It was indeed an unexpected blow that fell upon his home, and on the Church, and on the city. We miss him constantly in many ways, and it will be a long time before the great blank will be filled. Miss Michie appreciated your letter very much." The reference here is to the sorrowing sister of Mr. Michie, who was his companion during his Toronto life, and whose own kindly and gracious spirit still recalls the memory of the great philanthropist and beloved citizen who was taken so suddenly from their lovely "Westholme" fourteen years ago. Space must also be given to an extract from a letter written to Mr. Macdonnell by Rev. Dr. Jenkins, of Montreal, on January 16th, 1883: "I know how terrible, even

heart-rending, the blow has been to you. If you have left to you in all this world one friend equal to James Michie, you are amongst the most favoured of men. How he loved you, few know better than I. What you have lost will daily unfold itself—in your own house, at ‘Westholme,’ in his office, in your business meetings in the Church, and on your right hand in the house of God.”

The minister’s words about the abiding recollections of Mr. Michie were prophetic, and that in more senses than one. The congregation at once appointed a “Memorial Committee,” the result of whose counsels may be seen in the three stained glass windows in the south arch in the rear of the auditorium, the central one illustrating the parable of the Good Samaritan, under which runs the legend, “Go thou and do likewise.” This attractive work of art fittingly crowns the unique and modest beauty of the interior of St. Andrew’s, and perpetually reminds even the casual visitor of a life and of deeds that men do not willingly let die.

The closing as well as the opening month of this year (1883) was clouded by personal affliction. Mr. Macdonnell’s youngest brother, John, died in Winnipeg on December 6th, after a short illness, the specific complaint being an affection of the heart. Mr. John M. Macdonnell had been a member of the Manitoba bar from its beginning, and had there enjoyed a successful practice. The distance of his home—a much more serious obstacle in those days than now—had prevented very frequent intercourse with the other

members of his family. But he had joined them all at the gathering in Kingston shortly before his mother's death. He had taken an interest in the welfare of the new western city, and was especially active in the establishment of the General Hospital, the members of whose managing board called a special meeting on the occasion of his lamented and sudden death. The remains were brought from Winnipeg to Toronto and thence to Kingston, where the interment took place on December 10th, the services being conducted by Principal Grant.

CHAPTER XXI.

AUGMENTATION.

AMONG the causes which enlisted the sympathies of pastor and people, a foremost place was henceforth taken by the new Assembly scheme of "Augmentation." This was fundamentally a branch of Home Mission work to which he had already given much thought and care. The enterprise of bringing the salaries of ministers of weak and struggling charges up to a reasonable minimum appealed to one of the strongest and most susceptible elements of Mr. Macdonnell's nature. His sense of the oneness of the Church, and the essential brotherhood of the ministry, was so strong and practical that the struggles and difficulties of any of his brethren were made at once his own. Moreover, his own position of pecuniary ease and worldly advantage was reckoned by him not as a distinction but as a privilege, to be used for the well-being of his beloved Church and his no less well-beloved fellow-workers. How often have we heard him protest in thunder tones that the real heroes of the ministry were those who accepted hardship and privation for the sake of

building up the waste places of the Church ! Indeed, his ideal heroes were missionaries ; and the present writer has never heard him use such terms of admiration and praise as those which, on separate occasions, he publicly bestowed upon two of our own missionaries, the one in the home and the other in the foreign field. The whole Church, the whole cause of Christ, was to him, in fact, one great enterprise ; and when the personal element came into view his only standard of merit was the spirit of self-denying service and of self-surrender for the saving of men, evinced by the Christian minister in any part of the great campaign. Thus it was impossible for him to forget the claims of those who were cheerfully bearing the burden and heat of the day in the outposts of the field, in lonely mission stations, remote not merely from the inspirations of society, but even from the helps and comforts of civilized life. Hence his outbursts of enthusiastic admiration. Hence his burning words of remonstrance and appeal addressed to the indifferent or the sceptical. Hence, we may add, the revelation to many uneducated souls of a true vision of Christ's kingdom such as he himself beheld all the day long. Hence the effect of his utterances in helping to energize and invigorate the most aggressive agencies of the Church.

It has been said that Mr. Macdonnell was more interested in Home than in Foreign Missions. This was true in the sense that he gave more time and thought to the former than to the latter. But this was in a measure accidental. He felt that while the

claims of either were infinitely great, the public did not show that prompt recognition of the needs of the home work, which greeted the self-consecration and the career of the foreign missionary. But no one could speak more fondly or eloquently than he on behalf of the foreign work of the Church. It was not that he loved his country more than the world. It was rather that he saw in the redemption of his country the nearest duty of the servant of Christ, the most obvious and direct of the divinely appointed means whereby the world should be redeemed.

The following appreciative estimate of Mr. Macdonnell's spirit and achievements in this cause of Augmentation comes from Rev. Dr. R. Campbell, of Renfrew, who himself has borne a worthy share in the work which he so enthusiastically commemorates :

“Mr. Macdonnell, along with Dr. King, Dr. Warden and others who were like-minded, became deeply interested in the case of the weak charges under the care of the Home Mission Committee. Many of these were being depleted by the rush of immigration to the North-West. All of them suffered through the long depression. Of the latter 705 ministers and congregations became discouraged, and frequent and long-continued vacancies were very common. With the Committee's help a stipend of \$600 per annum was supposed to be provided, but the Committee had its deficits, the congregations were often in arrears, and deplorable cases of straightened circumstances, on the part of ministers, were everywhere cropping up. This state of matters set hearts on fire, and Mr. Macdonnell

especially was greatly moved, and his heart and mind exercised over the consideration of the remedy, which, as he said, *must* be provided. His sympathy for his brethren was manifested in many and notable ways, *e.g.*, he became a flagrant transgressor of rules and flouted at them in those days. He would state the facts of some peculiarly needy case that had come under his notice, and then with a burst of grief and indignation declare that rules must be set aside and justice done. Generally he carried his point, but even when he did not, he had other resources in reserve, and it became a common remark of the Convener, 'Well, brethren, there is no doubt that this is an urgent case, but we must leave it with Mr. Macdonnell or Dr. King to get some help from private sources.' In this way much was accomplished by both these true-hearted workers, but such temporary expedients could not really meet the need.

"Gradually the remedy took shape, and schemes were commended to the consideration of the Church by the Assembly. Dr. King, as the old parliamentary hand, had charge of the matter then, and Mr. Macdonnell, with ready and concise words, ably supported him in his work. Delays occurred, however; rival schemes had to be harmonized. It even seemed that a deadlock had been reached. At length the present scheme of Augmentation was evolved and placed by the Assembly under the charge of a sub-committee of the Home Mission Committee, with Mr. Macdonnell as Convener. This was in the year of 1883, and from that date to the close of his career he spared himself

neither in thought nor word nor deed in furthering the work that had been entrusted to his guidance. With high hopes and great enthusiasm he entered on his mission. It seemed all so good to him and he so believed in the generosity of the Church that he laid broad plans and carefully perfected their details, in anticipation of the first meeting of the Committee, and the after-appeal to the Church at large. Members dropping into his home, before the sessions of that meeting, went away impressed with the rare spirit of devotion and of reliance on the divine help in which he approached his work. The meeting came and he was as one inspired. His prayers drew those who were present to the side of the Master, and laid upon them this service as one in which He was interested and which He would bless. Then he unfolded his plans, talked rapidly and earnestly of all that should be done, sought advice and suggestions, and gladly accepted every helpful hint. This was to be the way of it: There should be a reserve fund of \$20,000 or \$25,000; the Church would certainly see the wisdom of that and would provide it. There should be deputies sent to Presbyteries and cordial relations established between them and the Committee, though no one could doubt that they would be cordial. He himself would go, and other members would assist him by going to large and influential congregations to bespeak their help. Wealthy men also who loved their Church must be seen and might be expected to respond. The fire was burning in his own heart, and other hearts should be set on fire.

What inspiration there was in his words! In his presence no one could doubt that all that he had spoken of would be accomplished.

"Thus the scheme was launched. Then he began the work, went everywhere arousing interest, was ably seconded in his efforts by Dr. A. B. MacKay, Dr. Warden, and others, and a certain degree of success was reached. The reserve fund was raised to \$17,000, but much of that came through legacies which had fallen in. The response from Presbyteries and congregations was not so cordial in some cases as he had expected, but yet there is no note of discouragement in his first report to the Assembly. 'Much had been done. Next year it might be expected that much more would be accomplished.' But as one turns to the after-reports, they become ever more and more pathetic. 'It will take time.' 'Next year we may surely hope for better things.' 'Only saved from a deficit by large drawing on the reserve fund.' 'The reserve fund will only last another year unless we bestir ourselves.' 'The reserve fund is exhausted, but perhaps it is better so, for now the Church will be on its mettle and provide for the carrying on of the work.' Thus he spoke, and all through those trying years wrought bravely, seeking to stem the tide running so strongly against him. But it was too strong for him. The dreadful deficits came at last. 'She had to deduct a percentage from the grants promised, and the workers suffered. The Church will realize what this means and will not permit it to happen again.' His appeals re-echoed throughout the

Church, a spasmodic effort was made, and again he became hopeful. But soon he had the same story to tell: 'Again we have to make a reduction from the grants promised, and the want of interest shown is much to be deplored.' These were not the results he had looked for. Still he must not give up the work for he was sure that it was a source of great strength to the Church, and encouragement came to him as he saw the speedy advance of congregations from a place on the augmented list to a self-sustaining position. Every year from ten to twenty congregations thus moved forward, and he could not doubt that a work that was so blessed of God for the practical upbuilding of His cause should be carried on even amidst difficulties and discouragements. So with the faith that failed not, he pressed on. Through the dark days when few believed with him, through the days when his home was left desolate, through the days of overwork and failing strength when he was making large drafts upon the future, down to the very end he gave himself to the work.

"A little more than a year before the end, he suggested changes in the mode of working and these were approved by the Assembly. A separate committee was appointed and charged with the care of the augmented congregations. New plans were formed, Presbyteries were again appealed to, and the result of the first year's work was favourable. He was greatly encouraged, he became hopeful again. 'Let there be only another year without a deficit and we shall do well.' But it was his last message.

Before the year closed he had entered into his rest. It cheered his heart in the end to know that there would be another year without a deficit. For the rest he left it in the hands of God, and handed back to the Church the work which had been committed to him, earnestly commending it to the Church's care.

"The time is not yet when we can even begin to estimate the full results of those services which Mr. Macdonnell rendered to the home work of his Church, and to the advancement of the Redeemer's kingdom throughout the Dominion. We only know that such true devotion to the Master's service, and unselfish and unsparing activity in the doing of His will, *must* have results which only the years to come, and indeed the eternal ages themselves, can unfold. We see a little that he has done in laying the foundations.

"We are tempted perhaps to think of the 250 congregations added to the self-sustaining roll as his fitting memorial, and to say, look around and see what by God's grace he had a hand in doing. Rather we see but a stone cast upon the cairn, and shall have to wait till hereafter to discover the completed monument—the seal which God himself has set to His servant's work."

The first year of the new Augmentation enterprise was signalized in St. Andrew's Church by the gift of \$2,862 toward that object. The sum was raised partly by special collection—a custom kept up regularly ever since—and partly by an appropriation from the ordinary revenue of the Church. The enthusiasm for this cause thus so splendidly manifested was

always maintained in the congregation. The minister himself became the great apostle of Augmentation. The advocacy of this scheme probably occasioned more frequent absences from the city than did any other single cause. Sunday and week-day meetings alike, in town and country, were enlivened by his moving discourses, and probably no other single line of activity brought him so near to the hearts of his brethren or contributed so much to the boundless affection cherished for him throughout the communion.

We have now arrived at a time when Mr. Macdonnell's energies were being put forth along lines of activity which were permanent and final. With regard to the routine labour which occupied so much of his life, we have learned to regard him not simply as a preacher and pastor, but also as an active worker in wider spheres. Apart from city charities and the miscellaneous avocations of a practical philanthropist, he comes into view most largely as an indefatigable committee man and propagandist in the work of the Church. We must think of him as spending solid days of each month in the service of the Home Mission, the Augmentation, or the Hymnal committees of the Church. Such a rare committee man as he was—so patient, thoughtful, deferential and full of resource—was naturally utilized, and utilized himself to the full; and what was suggested or only imperfectly dealt with in these stated gatherings was made up between times by correspondence. Very few private gentlemen in Toronto had a larger daily mail than he, and it was a nobly freighted

budget that went forth in reply, for heart and thought and conscience went to the making of his letters. To this we must add his public advocacy of these and other good causes.

While the cause of Augmentation was yet new, we find him, in company with Dr. Warden, going to Halifax in October, 1884, speaking in the Synod meeting and in Sunday services in behalf of the weaker charges of the Church. Early in 1885 we learn of energetic work nearer home. The following is a sample of winter work for Augmentation: On Saturday, February 7th, he went to Wiarton and gave an address there to a small audience, \$3.30 being realized. The next day he preached there twice and gave an address in the afternoon. It took him the whole of Monday to get to Toronto on account of snow blocking the trains between Wiarton and Palmerston; he reached home at 11.45 p.m. Next day he undertook some suburban work. Here is a summary of his adventures: He started out in the afternoon to hold a service at the old York Town Line church. After tea at the home of his good friend, Rev. Mr. Frizzell, on Broadview Avenue, near the old toll-gate, they set out to drive to the church. After going about half a mile they found themselves in snowdrifts six feet deep with the road unbroken. The horse stuck fast. After digging him out, they went the rest of the distance on foot. Arriving at the church, they found it involved in darkness. On the way back the sleigh-drive was resumed and accomplished in triumph, the only serious obstacle being a four-horse van laden

with a party of people bound for a temperance meeting at Wexford. These fellow-enthusiasts had got their double-tree broken, and delayed not only themselves but our disappointed friends, as the two parties spent half an hour in vain attempts to make way for one another. Mr. Macdonnell reached home just before 11 p.m. A somewhat similar experience is noted a month later.

Being elected Moderator of the Synod of Toronto and Kingston at Cobourg, on May 5th, 1885, he utilized his opportunities for pressing the cause of Augmentation. The summer vacation being spent down by the sea, we find him on Thursday, August 20th, at the small settlement of Belledune, twenty miles north of Bathurst, where a few families have long maintained a tri-weekly Presbyterian service. The following note from his diary speaks for itself: "Preached at Belledune, and held a meeting for Augmentation of Stipends with Professor Harris, of Kingston. Took tea at house of Mr. Chalmers, who was the first man married by my father after his settlement in December, 1840."

CHAPTER XXII.

STRENGTHENED AND STRENGTHENING.

SEVERAL vacations, beginning with that of 1884, were spent in Youghal, Gloucester County, N.B., near the home of Mr. Macdonnell's childhood. This charming retreat lies four miles from Bathurst at the western side of the expanse of water at the mouth of the Nepisiguit, known as Bathurst Harbour. Between Youghal proper and the Baie des Chaleurs to the north, a long bar stretches almost to the eastern shore of the harbour, leaving for the river but a very narrow estuary. It was near the end of the beautiful drive from Bathurst that Mr. Macdonnell and his family made their headquarters. Here he and Mrs. Macdonnell enjoyed, perhaps, more absolute habitual rest than anywhere else on earth.

Being very fond of water travel, the whole family used to go from Toronto to Quebec by steamboat, and even make the return trip by the same slow conveyance. The Toronto party at Youghal soon came to be augmented annually by their old friends, Mr. and Mrs. MacMurchy, and members of their family, whose recollections of the weeks thus spent together are among the most cherished memories of their lives.

A letter written by Mrs. Macdonnell, on July 7th, 1884, to Mr. Russel Inglis, the faithful treasurer of St. Andrew's, gives a vivid picture of the mode of spending the holidays at Youghal: "Ever since we arrived here I have thought of writing to you to say 'thank you' again for the candies, which have been enjoyed all along and are not finished yet; and to let you know that we are enjoying ourselves *brawly* by the sea. You could not imagine a more complete contrast to Toronto life than this is—no noise, no dust, no door-bell, no beggars, no work!—just walk, bathe, rest, read, eat, sleep, in succession. We have a splendid beach; we can sit on the sand for hours without wearying. The bathing is good, the water being of a pleasant temperature, and the weather has been just right.

"We are very comfortable in every way. Mr. Macdonnell is having perfect rest. We write some letters, etc., every morning after breakfast; then we go to the beach, about a quarter of a mile distant, and bathe and play about till dinner-time. Then we rest and read, and have a walk or drive; or Mr. Macdonnell and the boys play a game of cricket. After tea we go to the shore again and watch the tide, while sometimes the boys fish or make houses in the sand. Another hour's reading lets us to bed soon after *nine*. So you see we ought to grow strong and be refreshed, as I have no doubt we all shall be."

It was always suspected by Mr. Macdonnell—and I may add by Mrs. Macdonnell also, in an even greater degree—that many people were in the habit of attending St. Andrew's without getting positive

benefit from the services, and that the church was a resort of many whose chief attraction was merely the popular gifts of the pastor. However much the apprehension may have been justified—and the tone of his sermons occasionally showed how deeply the thought had entered into his mind—there is no doubt that he was humbly thankful for the many proofs of real blessing to heart and soul that came through his ministrations. It may not be improper to quote two letters written about this time, illustrative of the personal influence which he was privileged to exert. The first is dated May 26th, 1884:

“DEAR MR. MACDONNELL,—I feel I must write to thank you for the service and sermon of last evening. You, who bear your congregation upon your heart before God, must be glad to know that your message saved a soul from despair. I went longing for some hope that I might be forgiven, and oh! far more, that I might be cleansed! The whole service was for me a message: ‘The Son of Man came to seek and to save that which *was lost*.’ These words sing in my heart yet. One gets to hate sin so deeply, and the horrid discoveries one makes in one’s own heart tempt one to despair. The Lord reward you for giving me a bit of hope; for showing me that God *wanted* me back. I went back, for you said, ‘*Now is the time*.’ I pray that your earnest words may bless many as they have blessed me in the hour of my great need. ‘How great is his mercy to me.’

“Yours, with earnest gratitude,

“ONE OF YOUR PEOPLE.”

The second is without date or signature :

“MY DEAR MR. MACDONNELL,—I have just received your letter and thank you most heartily for its kindly sympathy. You will scarcely wonder that since posting my letter to you I have sometimes wished I had it back. It seemed scarcely fair to burden you with, and expect you to throw light upon, such a bundle of confessions and contradictions, as my mental and spiritual history has been. Then again one does not like to acknowledge such failures and disorders and sins, and with many would be afraid of being misunderstood, or of having his troubles made light of and put down to mental infirmity merely. I never doubted, however, and with your kind note before me, doubt less than ever, that from you I can look for real help and sympathy. Already you have helped me much, for it was your preaching that brought me, at first occasionally, and then regularly to St. Andrew’s Church, after long years in which I rarely saw the inside of a church at all, and got little or no help or comfort when I did happen to be there. And I am sure that you will be more glad to know that I have come sometimes to feel during these last months, both in St. Andrew’s Church and out of it, that there was One seeking me, and who called me to seek Him, that He might bless me and reveal himself to me—more glad, I say, to know that this has been the outcome of my attendance at public worship, and the preaching of God’s Word by you, than to know how deeply I sympathize with your views of Christian doctrine, so far as I understand them, and the whole

method and spirit of your presentation of that doctrine. How much I think you have done, and are doing for many who for various reasons cannot find the needs of their heart and intellect met and satisfied by the ordinary ways of presenting the doctrines of Christ! . . . I shall most gladly avail myself of your invitation to meet you in your study on Thursday evening. Sincerely yours, ——."

It is also of the strong and helpful Macdonnell of this period that the editor of the *Westminster* writes in the following powerful sketch :

"Back in the seventies, one of the Toronto newspapers published in its weekly edition the portrait of the minister of St. Andrew's Church. At that time newspaper illustration was in its infancy, and the portrait of the preacher was probably quite inferior as a work of art. There must have been something of truth in the likeness, however, for at least one critic was attracted to it, and prized it as a valuable possession. When that issue of the paper reached an old farmhouse far back in the country, the face on the front page was eagerly scanned, and when such vandalism was deemed safe, the paper was cut and the picture pasted up on the wall in a little room in the attic. There it remained to catch the eye of the youth for whom it had from the first a strange fascination. In the mornings, or on wet days, or at odd times of reverie, he would lie on the bed and wonder what the man was like whose face looked down from the wall with such intense eagerness, and whose eyes had such a strange piercing light.

"A year or two afterwards that youth left his home to go to that mysterious place, 'the college.' It was Saturday night when he landed in Toronto, and the white November moon added a weird touch to the unfamiliar scene. He made his way up Simcoe street, and when at the corner of King street he looked up at that magnificent pile which he was told was 'Macdonnell's church,' and the house in the dark shadows among the trees 'the manse,' the face on the wall in the attic came back, and partly from homesickness, partly from reverence, he felt the ground whereon he stood to be holy ground.

"The following morning nothing would do but he must go to the great church on King street. Other ministers were mentioned, but their names were strange, they had not attained to the honourable place in the attic gallery. To be sure, he had heard many warnings against heresy, and the Union itself was denounced as unholy because a heretic was harboured. But there is in youth a generosity, and a vehement sympathy with the persecuted, that do not always distinguish maturer years, and on that grey Sabbath morning the lad, who had never seen the interior of any church but the one in which he was baptized, or listened to any preacher other than staunch anti-Union Free-Churchmen, presented himself before St. Andrew's splendid doorways, one of the multitude going up to worship.

"There were not many in the great church when this youth, bewildered by the attention shown and the solemn magnificence of the place, was given a

seat well up toward the front, to the right of the pulpit. The old brick church at home with its Gothic windows and walnut pulpit, the wonder of the countryside, had seemed to him second only to Solomon's temple, and Toronto churches would have to be something unusual to come up to it. But he was silent about the comparison. The great space, the lofty ceiling, the polished woodwork, the upholstery and carpet, the rich window lights and the pulpit quite overcame him. This must indeed be the temple of Mammon. The people could not serve God in this place. It was wicked in him to come. What if he were to be struck dead and the news go back to his home that it was in Macdonnell's church, and on Sunday! The first note of the organ rather added to his discomfiture, for he had always heard the organ spoken of as the devil's special invention for the damnation of souls.

"By this time the church was crowded, and some were standing in the aisles in the west gallery. Then a door to the right of the pulpit opened, and a spare figure arrayed in a black gown and white bands entered, and passed quickly along the short aisle and up the steps into the pulpit. It was the man of the newspaper picture. Who could mistake that face, so clean-cut, so winsome, so *spirituel*!

"Presently the organ ceased playing, and the minister rose and, bowing his head over his clasped hands, said in low, distinct, earnest tones, 'Let us pray.' In the church at home the service was opened with the singing of a psalm, and at prayer

all the people stood. Here the people bowed their heads, and for an instant all was still as life can be. Then, in tones too deep and impressive for the babel of the intervening years to drown, the minister said, 'Holy, holy, holy, Lord God Almighty, heaven and earth are full of the majesty of Thy glory.' What more was said, or what else was done, whether or not they sang hymns and anthems, what the text was or the sermon, how long the service lasted or how it was closed, it would be impossible for the boy from the country to tell. All he knew and felt was that this was the house of a holy God, into whose awful presence the people were led, and before whom it became men to be silent, and to be sorry for their sins. He felt that, and he felt, too, that the man in the pulpit, whose face in the attic gallery had fascinated his eye, had won unalterably his heart.

"Years passed before the student was to the preacher anything more than hundreds of other young men who passed in and out of the great church, but never ventured nearer than the back seats in the gallery. But to them the preacher was everything, his ministry made for their redemption, and by him all other preachers were measured and adjudged.

"In those days, as now, the college students were divided into cliques and coteries, according to their church connection. Gould street, afterwards St. James' Square, always took the largest number. Macdonnell's following among the theologues never was large, nor were his men the readiest in sounding the praises of their favourite preacher. They felt

themselves in the minority, and, besides, they knew that their minister had been spoken against. On Sunday, after dinner, when the students were grouped in the hall discussing the morning sermons, or when they loitered in the dining-room at the close of family worship after evening service, the regular Macdonnell men were often silent. Sometimes some bulwark of orthodoxy, who had yielded to temptation and gone to St. Andrew's, reported his experiences, and solaced his conscience by denouncing the preacher, his theology, homiletics and elocution, and all who were of his way. It may be that no protest would be entered, for there was a feeling on the part of the St. Andrew's men that it was not given to all to understand or appreciate Macdonnell. It was not on such occasions that they showed their devotion. But if you happened into St. Andrew's for a service, and watched them as they looked down from the gallery, conscious only of the man in the pulpit, and of the words of warning and appeal with which he assailed their souls; or if you drew near as they made their way homeward after service, two and two, up Simcoe and John streets, and around by The Grange and Beverley, silent for the most part, or talking in low tones and at intervals; if you watched them unawares then, or at other times when they told each other the deepest secrets of their lives, as student friends sometimes do; or if years after two of them met in the chance crossings of life's pathways and dropped into reminiscences of student days, you would have seen in their eyes at

the mention of Macdonnell's name a light which would have showed what real reverence and devotion meant.

"It was not theological students merely that were won and held by the minister of St. Andrew's: university men in all departments, of all creeds, Protestant and Catholic, and of no creed, were drawn to him as to no other. They found in him and in his ministry something helpful, healthful, steady.

"What was it gave this man such an influence over men, some of whom were beginning to wander in uncertain ways, and to whom the words of other preachers were powerless to recover and bless? It was not his unusual abilities, although he was admitted to be scholarly, vigorous in his thinking, and forceful in his speech. It certainly was not that he compromised truth to meet the views of any class or school; for whatever may have been thought by some who knew him through second-hand report or at a distance, those who sat under his ministry know that he never made sin other than damning in its consequences, that the love of God was preached as consuming in its light and heat, and that he healed no man's soul-hurt slightly, saying 'Peace, peace, when there could be no peace.' It was not the peculiarity of his doctrine that drew men to him, nor his method, nor even the way he had with him, but it was the uncommon genuineness of the man.

"Looking back, one can see the tragedy of student life. There is never a session in university or college but some life is cut from its moorings and sent adrift

on the wild bewilderment of doubt. Men are now in the ministry who will carry to their graves, if not beyond, the scars of woundings received in that first unsettlement of faith. Others, who set out for the pulpit, were staggered by 'the new knowledge,' and drifted away into medicine, law, and the trades. Those are perilous hours in a student's life when he is fitting himself in among his fellows in the college class-room. He has come up, it may be, like the majority of his companions, from the stern simplicities of country life, where things in the Bible, and nature, and human life are taken to be what they seem. He finds himself in a new world, as new and strange as if it had been on another planet. There is a freedom of thought, a frankness of expression, a spirit of investigation; the things he once thought fixed by a changeless decree are discussed as open questions, and doubt is cast upon the very creed by which he lives. It may be in the science laboratory, or in the philosophy class-room, or in the debating society, or in the quiet with two or three kindred spirits. It may be the teaching he receives or the life he lives. Whatever the cause, it happens every session that the fabric of some student's faith is either emptied of its riches or crumbled to the dust like a thing of vanity and lies. And some of these fellows don't want to be doubters. They feel keenly its smart, and they know that no life can be masterful and worthy that is not well grounded. They know that doubt, even the 'honest doubt' the poet praises, can never make glad the heart, or give strength to

the mind. And, what is worse than the surrender of this or that dogma, the danger is that sober views of life will be yielded and life itself become shallow, barren, purposeless.

"Such men come and go every year. They say little, most of them, about those inner experiences. Silently the change comes. At the break of faith there may be no sign. But it is not without sadness they see the eclipse come on. And saddening, too, is their experience with the ordained and accredited teachers of religious truth. They do not understand each other, the average teacher and these students. He thinks them irreverent, and they regard him as a fossil or an obscurantist. And it was to St. Andrew's Church such men, both in and out of the university and colleges, constantly turned, and Macdonnell, more than any other man, became their guide and friend.

"And why Macdonnell rather than others? There were as great orators in the Toronto pulpit, and perhaps men of as large scholarship and as profound thought. It may be that his own personal experience and the keenness of the struggle which came to him before he found 'a stronger faith his own,' gave to this man an insight and a sympathy. But that alone would not do it. Most men have had times of darkness more or less trying. It was his sympathetic insight, and his uncommon genuineness in thought, and speech, and life, that made Macdonnell loved, and trusted, and followed.

"I have said his 'uncommon genuineness.' And

it was uncommon. There is an enormous amount of insincerity and unreality in life, in the pulpit as well as the pew. Not conscious, evident, acknowledged insincerity. That would too plainly mark out the preacher as an hireling. But that unguineness in tone, and speech, and behaviour which makes so much preaching empty as the sounding brass. You may detect it in the inconsistency between the awful words of prayer and the listless or pretentious tone in which the words are uttered, or in the hackneyed hollowness of the language alike of prayer and sermon, or in the lightness and smartness of behaviour, as though the pulpit were an actor's stage. No worshipper in St. Andrew's ever mistook the place, or the time, or the purpose. With all his brightness and cheeriness, when he stood in his pulpit the minister felt himself the messenger of Jehovah, and the burden of his message at times weighed heavily. No beauty or richness, or dignity of a liturgy could take the place in his service of the preaching of the Word. To him the sermon was God's message to men, and the preacher of to-day, as truly as Isaiah, a prophet of Jehovah.

“When first you heard him preach you may have been surprised or disappointed. There was but seldom that sweep, and surge, and billowy rush of eloquence, which you associated with preaching of the highest rank. Indeed, while it was strong, alert, and intense to an unusual degree, his preaching lacked vividness of imagination and unvarying fluency. There was little of the creative in his genius, and



MR. MACDONNELL IN 1887.



his words sometimes came hesitatingly. But when they came they were the right words, and forceful. And then, too, he was fearless for truth, and purity, and right. Not that narrow, cowardly fearlessness that says in the pulpit what dares not be said in the street. They knew when they sat in St. Andrew's—the men upon whose secret lives he flashed the white light of truth—they knew the preacher understood their case, and was brave with the bravery of a man. When he leaned over the pulpit, his arms resting upon the open Bible, the right hand slightly raised, the index finger extended, every muscle tense and trembling, his voice quivering with emotion, the words of denunciation, and warning, and entreaty fell upon the soul like the echo of the thunder of the last judgment.

“Of course, such preaching, earnest, searching, intensely personal, told upon the nervous force of the preacher. Real preaching always does. Virtue must go out of the preacher if life and healing are to come to the languishing souls of the hearers. There is no harder work, none more exhausting to nerve, and brain, and heart, unless, indeed, it be praying. And his praying was such as told. He never invited his people to address the Almighty in words of mocking irreverence or with ragged impromptu drivel. In early life he absorbed what was best in the various liturgies and service manuals of the Christian Church. *Euchologion* was his handbook up to the last. Who that worshipped in St. Andrew's does not remember how often the congregation was brought into the

atmosphere of awe and adoration with the opening prayer, uttered in tones of deepest reverence, and with that measured distinctness which made the words forever memorable :

“ ‘O God, Light of the hearts that see Thee, and Life of the souls that love Thee, and Strength of the thoughts that seek Thee ; from whom to be turned away is to fall, to whom to be turned is to rise, and in whom to abide is to stand fast forever : Grant us now Thy grace and blessing, as we are here assembled to offer up our common supplications ; and though we are unworthy to approach Thee, or to ask anything of Thee at all, vouchsafe to hear and to answer us ; for the sake of our great High Priest and Advocate, Jesus Christ. Amen.’ ”

“ And then in the confession, supplication, and intercession, with what tenderness, thoughtfulness and largeness of love and faith the desires and petitions of the people, each for all and all for each, were gathered into one touching, genuine prayer to God ! At times so vividly did the scenes of the week come back—the disappointment, the failure, the shame, the bitterness, the sin—and so dark was the shadow which the sorrow of others cast over his own heart, that utterance was choked and the prayer remained unfinished, save in His ear to whom ‘the wish to pray is prayer.’ ”

“ Such preaching told, and in such praying not a few whose faith had suffered shock became again as little children at the heavenly Father’s feet. You might have seen there in the pews professors from the university, ministers of the crown, leaders of thought and men of action. Some of them had been called

unbelievers, but there they bowed their heads, and sometimes, all unconscious of the scrutiny of man, their lips moved in silent prayer to Him in whom their hearts believed in spite of their unbelieving creeds.

“While I write these words my mind goes back to one afternoon when Macdonnell addressed the students at a meeting held under the auspices of the Y.M.C.A. of Toronto University. The hall—I think it was old Moss Hall—was crowded to the doors. Men who sneered at the Y.M.C.A., and who did their best to earn the reputation of being ‘fast,’ were there; for whatever they blatantly said about religion, they dared not speak against Macdonnell. I wonder if any who read these lines were at that meeting? Some, I know, will never forget it. They had reached the turning in the road. It was not Young’s philosophy, nor Ramsay Wright’s science that caused them to stumble. They had gone from their homes and home churches unpledged to Christ, and some of them were unable to stand against the untoward tendencies of university life. Siren voices were calling to them. Sin was getting the mastery over their better judgment and self-respect. They went to that meeting because Macdonnell was to speak, and they ‘had such reverence for his blame.’ With an insight and power that were simply marvellous he spoke home to their hearts and consciences. He did not take a text, but his address was based on Paul’s words, ‘Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.’ ‘The lusts of the flesh!’

That was the thing against which some of us were offering but feeble resistance. We called it doubt, intellectual difficulty, and the like. It really was 'the flesh.' But what to do? Oh, how many a poor fellow asks that in accents of despair! He is beginning to feel the awful power and to lose his grip. Macdonnell understood, and more than one student heard with hope of the positive power of faith in Christ to recover and make strong. He had heard the truth many times before, but it always had seemed to him an idle tale. That afternoon it was the same, and yet not the same; back of the truth was the personality of the preacher, and the truth was sent home to the heart.

"We have not yet got over asking, Why was he taken? He seemed to be the one we needed most of all. So many of us might have dropped out, and the ranks would have closed up again; but the place where he stood there is none to fill. We might have died almost unmissed, for we are scarcely known to be alive; his life was so strong, and he poured it with such lavishness into so many channels that his withdrawal is as the shutting out of the sun. There must be, behind the veil, some larger opportunity and nobler ministry for souls so richly dowered."

CHAPTER XXIII.

WORK AND WORSHIP IN ST. ANDREW'S.

THE strenuous efforts made to reduce the debt had, by the year 1883, resulted in cutting it down to one-half of the original \$80,000. It was now decided to accept an offer of \$21,000 for the valuable farm property on the Humber River, which had been part of the glebe lands of the church.

Thus the debt was placed at about \$20,000, a point below which it never fell. St. Andrew's was now a strong church, and it was felt that the various claims on the liberality of the people were so many and strong that the wiping out of this indebtedness was a less important end than the helping on of these enterprises. The wisdom of this course of action on the part of pastor and people, may be open to question. But what is not open to question is the magnificent record of contributions to religious and benevolent objects, which for the next ten years formed the most conspicuous feature of the records of St. Andrew's.

A number of notable events in the history of the congregation mark the year 1884. The beautiful

organ which of itself, in a certain sense, gives character to the church edifice, was built in this year by Messrs. S. R. Warren & Son, of Toronto. Significant of the extension of the congregation was the appointment of a permanent missionary to labour in the parish in connection with St. Mark's Church. As this offshoot of St. Andrew's has now been for some years a separate congregation, its history is properly a subject by itself. But a few words as to its early development may help to give an adequate idea of the activity and growth of the parent church.

The foundation of St. Mark's was laid in the building already mentioned, at the corner of King and Simcoe streets, which was used until the erection of the new church for the holding of a local Sunday school, under the charge of Mr. Archibald MacMurchy, and which, with gradually increasing attendance, came to be a permanent mission of the Church. The building, after being moved to the corner of Adelaide and Tecumseh streets, was still known as St. Mark's Church. The use of the building was granted temporarily to the Reformed Episcopal Church for public worship, and the Sunday school of that denomination was combined with the original element under the direction of Mr. G. C. Robb, now an elder in the Bloor Street Presbyterian Church, who had assumed charge of St. Mark's school at the time of the migration. In 1877 this amalgamation was dissolved, and St. Mark's proper came at the same time under the superintendency of Mr. John Joss, who was next year elected an elder in St. Andrew's

and whose chief work for many years was performed in connection with St. Mark's.

After the removal to the west, religious services were begun in St. Mark's, conducted by students and others, but these were forbidden by the Presbytery in June, 1876. After a time it became evident that there was a large Presbyterian population in the neighbourhood without religious privileges, and occasional meetings were held, which finally led to the establishment of permanent church services. After a canvass of the district by the Women's Association, it was agreed to ask permission for the appointment of a stated missionary. The first to labour in this capacity was Rev. J. F. Somerville, B.A., now minister of Norwood, Ont., who was appointed in May, 1884, after which date the ultimate formation of a separate congregation was only a question of time.

The rapid development of St. Mark's was, congregationally, the most notable event of 1885. The appointment of a stated missionary had proved a great success. The mission building was removed during the year from the corner of Adelaide and Tecumseh to the corner of King and Tecumseh streets, where the St. Mark's Church now stands, and at the same time was materially enlarged. The number of pupils in the Sunday School soon increased nearly threefold. At the regular Sunday gatherings the building was filled. After a year's service as missionary, Mr. Somerville was succeeded by Mr. Alfred Gandier, now pastor of Fort Massie Church, Halifax, N.S. Under his able and devoted ministry, which

continued till 1888, St. Mark's grew into a flourishing congregation.

A severe loss was sustained by St. Andrew's in 1884, in the death of Mr. James Bethune, Q C., at a comparatively early age, on December 18th. Mr. Bethune was one of the three elders who came over from the Church Street to the new congregation. He was the first elder whom Mr. Macdonnell was called upon to part with by death. He was a distinguished lawyer, and his trained judgment was often of great service to the session, while he was prized as justly for his personal qualities of open-heartedness and courtesy.

In the record of 1885 we have to note the resignation of Mr. Isaac Gilmor from the Board of Managers. Mr. Gilmor had been a member of the Board for nearly forty years, and chairman for sixteen. He had thus presided over the temporal affairs of the Church during the whole period of Mr. Macdonnell's ministry, and his direction as well as business ability had largely contributed to the progress of the congregation. Mr. Gilmor continued to attend the services for several years, but age and distance have prevented him of late from worshipping in the church to whose interests he devoted his best powers during most of a long life. In the chairmanship he was succeeded by Mr. John Kay, who, besides having been elder since 1878, had also been a manager since 1876.

During the next year, 1886, three new elders were added—Mr. James Massie, who had been a member of the Church since his removal from Guelph in 1881 to

assume the office of Warden of the Central Prison, Mr. Alex. Gemmell, and Mr. Robt. S. Smellie. After several years of valued service Mr. Gemmell and Mr. Smellie were obliged to sever themselves from the congregation by reason of change of residence. Mr. Massie, whose work among the poor and the neglected is widely known without as well as within the congregation, still occupies a leading place in the councils of the Church. The increase in the eldership may be taken as a gauge of the actual extension of the parish. Not that the membership was increasing in the same relative proportion. The numerical expansion was indeed gratifying, 743 members being upon the communion roll at the end of 1886. But it was rather the local scattering of the congregation which called for a larger force of spiritual overseers.

“A Word from the Minister” at the close of 1886 uses this language: “It is a source of great satisfaction that attendance on the part of the great majority is so regular. . . . I should be glad if some of you who are young men would come more regularly in the forenoon as well as in the evening. You are not *all* so overwrought on Saturday (though some of you are) that you are too wearied to rise early enough on Sunday to attend morning service. It is in the forenoon that I have generally given systematic expositions of some book of Scripture which, I judge, is the most profitable sort of preaching.

“I do not make this remark because the attendance at morning service is small. As a rule it is larger in the forenoon than in the evening. I do not urge attendance at both services upon all. Parents who

have young children to care for may find it necessary or very desirable that one or both of them should be at home in the evening; and teachers who have spent forenoon or afternoon in public worship and teaching may find it profitable to have the evening for private reading and rest. I beg of you, however, not to allow Sunday evening to be consumed in the chit-chat of small talk or gossip either at home or among friends. Let the hours of the Lord's Day be turned to the best account for the spiritual improvement of yourselves and your children."

After speaking of personal work in the church associations he adds: "Much good work may be done apart from these organizations. For example, many a young man who does not think himself competent to teach a class in Sunday School may prove a real missionary by inviting his fellow-clerk, or fellow-boarder, or acquaintance, who is going to no church, to come with him to service. Some of you may do untold good by inviting him or her to your home. Scores of people are going astray for lack of kindly Christian home influences. Need I say that many a weary mother, darning and mending after she has put her little ones to bed, and sighing because she cannot get out to 'meetings,' may do a blessed work at home for the Lord.

"In a word, BE A FOLLOWER OF JESUS CHRIST, and while methods of work may vary, you will be a 'lamp' shedding light to guide somebody's steps, you will be 'salt' seasoning the life of those about you, you will be 'leaven' working silently upon the characters of your fellows."

The above is a fair specimen of the wholesome, stimulating kind of talk the people of St. Andrew's were accustomed to receive from their alert and faithful minister. His allusion to the morning expositions of Scripture will, I am sure, recall to many a former listener the broad, sympathetic and vivid fashion in which the great pulpit exegete treated many of the books of the Bible in the way of systematic exposition. At this time he was dealing with the book of Job. With none of the Old Testament writings did he find himself intellectually so much at home. The unconventionality and broad humanity of the book were congenial to him. The mysteries of life and of divine providence came to him much as they did to the old Hebrew poet. With him, too, they were not to be explained to the individual sufferer by traditional formulæ or current maxims. They could only be solved by the direct consciousness of the presence and power of the living God, which came as an illumination as well as a solace to the tempted and afflicted patriarch. Moreover, the fuller solution afforded by the New Testament revelation found in him a specially ordained interpreter. With his profound views of the sacrifice and atonement of Him who "became perfect through suffering that he might bring many sons into glory," he was richly qualified to place the shadowy outlines of the Old Testament images under the light that streams from Calvary, and flash a picture clear and full upon the receptive consciousness of the listener. It was a liberal education in Biblical theology to listen to these

rare expositions. It was no wonder that Prof. Young, the philosopher, the pride and glory of Toronto University, expressed himself as, above all, pleased with the "fairness" of these discourses. They were not written out in full, the more's the pity!

A notable step forward in the parish work was taken in 1886, by the appointment of a Bible reader under the auspices of the "Willing Helpers" of St. Andrew's. Miss Margaret Gardiner, the first to fill the position, served the district and indeed the whole community during the seven years of her ministry. This appointment was one of the most important of the movements resulting in that system of mission and benevolent work which, since 1890, has had its centre in "St. Andrew's Institute." The work of such a Bible reader is not simply reading and explaining the Word of God to the inmates of those homes where its teachings were unknown or disregarded; it includes also nursing and caring for the sick. It goes so far as rendering practical assistance to the many untrained young housekeepers, in showing them how to cook a meal, clean a room, or mend a garment. The first report presented by Miss Gardiner tells of these things, and also of the "mothers' meetings" which were established in the autumn of 1886: "We spend the hour from two to three o'clock cutting out and sewing; from three till a quarter to four we have a very informal Gospel service; refreshments are then served, and the garments which have been made up by the 'Willing Helpers' Society are examined and purchased by the mothers and sisters."

CHAPTER XXIV.

MINISTER AND CHURCH IN THEIR PRIME.

EARLY in 1886, Dr. Smellie, being then seventy-five years of age, met with a painful accident at his home in Fergus. A severe scald left him for a time but little hope of life, and after he had begun to convalesce, his progress was very slow toward recovery. Four months after the occurrence he was able to go about again, and then a long projected visit was made by him and Mrs. Smellie, with their daughter Isabel.

He was still too lame to travel without attendance, and the party was under the alert and tender care of Mr. Macdonnell. They left Toronto on June 8th. Dr. Provost Body, of Trinity College, was a fellow-passenger, and divided with Mr. Macdonnell the sermon-giving of the trip. While Dr. and Mrs. Smellie were visiting Edinburgh, Mr. Macdonnell made a trip to London. The fellow-travellers met at Inverness on July 15th, and on the 17th all were together in Mrs. Smellie's old home at Kirkwall, the first occasion on which she and her husband were there at the same time since they left it forty-

three years before. There were many hearts to share their gladness and thankfulness.

On July 29th the fellow-travellers sailed from Liverpool, reaching Toronto on August 9th. Dr. Smellie had completely recovered his health. Thus the decline of old age came at length to him unaccelerated by any outward shock, and ten years more of life were granted to him.

To make up for a little trip to New York made in April, the summer vacation of 1887, spent at the Sand Banks, near Belleville, was shortened by a return to Toronto for part of August, for the purpose of supplying the pulpit and doing some visiting among the congregation. In fact he preached every Sunday during July and August at home or elsewhere.

The year 1887 was a very prosperous one in the church work of St. Andrew's. The membership rose to 794; the contributions for all purposes to \$25,541. Repairs were made on the church building, besides striking improvements in the internal decorations, at a cost of \$6,765. It was resolved to support a foreign missionary for five years, and \$1,414 was contributed for this object. Besides these home offerings, the congregation subscribed for the Jubilee Fund of Queen's University, \$24,205, out of a total of \$40,365 subscribed in Toronto.

One of the oldest members of the Board of Management, Mr. Russel Inglis, resigned his position during 1887 on account of the growing infirmities of age, having been a devoted custodian of the Church's interests as manager and treasurer for eighteen years.

He remained a member of the congregation till removed by death in 1893. The death, on September 27th, 1887, of another still more prominent in the history of St. Andrew's, brought to many of the old-time members recollections of the former days. The ill health which led Dr. Barclay, in 1870, to demit the congregation, continued with him to the end. For several years he had led perforce a secluded life, and his death, at the age of seventy-five, was felt by all to be a happy release from a world that had become sadly darkened for him by mental eclipse. His work had been done for the generation that was passing away.

The most signal mark of the year's progress was the development of St. Mark's Mission. Rev. Alfred Gandier, who had served with good acceptance there during the summer of 1885 and 1886, was now made assistant minister, with special charge of St. Mark's, and with the duty of giving occasional service to St. Andrew's. The church building was becoming too small for either the regular Sunday services or for the Sunday school. The most numerous additions to the membership of St. Andrew's now came from St. Mark's, and it was made evident that an independent congregation would soon have to be formed.

The assistant minister preached occasionally in St. Andrew's, where his presence in the pulpit was always welcome. But he was necessarily engrossed with the exacting affairs of the mission, and an assistant in the proper sense was still wanting to the overwrought minister of the parent church.

In the spring of 1887 a small party of lads, sent out to Canada from Perthshire by the directors of an industrial school, found their way to Toronto. They had been destined for Winnipeg, but by some mistake of the railway authorities they were stopped on their journey. Mr. Macdonnell's kindness to them, referred to in the following letter, is worthy of record, if only for the sake of the obvious suggestion, "Go thou and do likewise." It is gratifying to know that the young men corresponded with their benefactor for some time after their settlement in Manitoba, and retained the liveliest recollections of his generous attention.

" FECHNEY INDUSTRIAL SCHOOL,
" PERTH, June 24th, 1887.

" *Rev. Mr. Macdonnell, Toronto :*

" DEAR SIR,—At their monthly meeting to-day the Directors considered two letters received from the little party of emigrants lately sent out from the School to Canada, in which grateful mention was made of the very kind assistance they received from you when, through an error on the part of a railway official, they were in great straits, and should not have known what to do had you not so generously come to their help. In their own language, 'Had we been his sons, he could not have done more for us.'

" However unpleasant this mistake must have been for the lads, one can scarcely regret it, as an opportunity was thereby given for a display of Christian charity, which has so deeply impressed them that they will in all probability imitate it when occasions arise.

"Your own review of the benefit you were privileged to confer must be eminently satisfactory. The lads were committed to the care of their Saviour before leaving, and it is no small honour to be chosen as His instrument for their relief.

"The Directors feel that they would neglect a duty if they failed to offer you their heartfelt thanks for the kindly and opportune aid you extended to their former pupils, for whom they still consider themselves responsible.

"Heartily wishing you all prosperity in your noble life-work, they remain, your obliged servants.

"In the name of the meeting,

"PETER CAMPBELL,

"Chairman."

In 1888 the tide of St. Andrew's prosperity reached high-water mark. Its contributions for all purposes amounted to \$29,016, of which much less than one-half was given for congregational objects. It had long been the earnest desire of the minister that his people should devote a larger sum to the missionary and educational enterprises of the Church, and to philanthropic work at their doors, than to their own congregational funds, and this year a total of \$16,405 contributed to outside objects, made his aspirations a reality. The membership rose to 839. Rev. J. Buchanan, M.D., a late graduate of Kingston, was sent to our mission-field at Indore at the charge of the congregation, who guaranteed his salary for five

years. To meet the need created by the expansion of the congregation, as well as to make up for the loss occasioned by the retirement of former elders, no less than ten new members were added to the session during the year. In 1887 Dr. W. B. Geikie had resigned, after nine years' service, and in 1886, Messrs. Robinson and McGee withdrew on account of removal to a distance from the church. Early in 1887 the present writer had been elected, and now there were placed upon the roll the additional names of Messrs. Robert F. Dale, George Keith, E. A. MacLaurin, W. A. Shepard, Robert J. Wylie, C. S. McDonald, A. F. McLean, John Muldrew and Alex. Stewart. Of these, Mr. Dale was especially identified with St. Mark's Church, to which Mr. Joss had already so long ministered. Mr. Keith had served for a short time as a manager in the old undivided church.

A brief spring recess was taken this year with Mrs. Macdonnell at Buffalo. The General Assembly met at Halifax in June, and a short visit was made to Youghal on the homeward way. A brief stay was next made at Cap-à-l'Aigle, where Mrs. Campbell and her family habitually spent the vacation. With the exception of a trip to Muskoka in August, the rest of the summer was spent in the routine of regular work. On October 1st Mr. Gandier severed his connection with St. Mark's, and at the same time his engagement as *quasi* assistant. He had done a memorable and lasting work, leaving behind him all branches of the flourishing mission in high efficiency, and an enthusiastic people eager to become an inde-

pendent Church. The managers of St. Andrew's undertook the erection of a new building on the rear portion of the property on King and Tecumseh streets, with a seating capacity of six hundred, and this was nearly completed at the end of 1887. The meeting of farewell to Mr. Gandier on October 1st was one of rare interest, and Mr. Macdonnell was moved beyond his wont in speaking of the work and worth of his young fellow-helper.

CHAPTER XXV.

THE TEMPERANCE QUESTION.

CONSIDERABLE attention was directed to a motion made by Mr. Macdonnell in the Assembly of 1888, at Halifax, opposing the statement made in the temperance resolutions that "the liquor traffic is contrary to the Word of God." A motion or an argument to the same end was a customary thing with him in church courts, and he gained much notoriety thereby, sometimes even becoming the subject of good-natured caricature in the public prints.

Mr. Macdonnell's attitude toward temperance and prohibition was for a long time widely misunderstood. Statements of the most erroneous and extravagant kind with regard both to Mr. Macdonnell's opinion and his practice were often heard. The better he became known the narrower became the circle within which these surmises and assertions were current. Yet, as there are still a few who regard his temperance views as a blot upon an otherwise untarnished record, it will be well to state with some fulness what his opinions were and how he came to hold them.

Mr. Macdonnell's views on this subject were deter-

mined partly by reason, partly by temperament, and partly by deference to the teaching of the Bible. In practice he was an abstainer from intoxicating beverages. This was not generally known outside the circle of his friends. In fact many people have taken for granted that his public advocacy of liberty in these matters was due to his own habit of "moderate drinking." He preached frequently on these topics, which lay very near his heart and conscience. Some of his sermons, not at all inconsistent with those to which most publicity has been given, were virtually a powerful plea for total abstinence as the most desirable habit of life in this sphere of duty. Such, indeed, was the tendency of all his practical discussions. But he could never bring himself to say that from any point of view such a habit was an imperative duty. The defence of this somewhat negative practical position he gave in widely-known sermons, and in addresses in the courts of the Church. Much of his speaking was of the nature of a vigorous polemic against the illegitimate use of the Bible, either as a whole or in particular passages, in order to make total abstinence binding as a Christian duty or to enforce the legal prohibition of the liquor traffic. With him such treatment of Scripture was virtually making an end of all true exegesis and a license to official interpreters of the Bible to find in it whatever they might be looking for.

On this special point of scriptural authority there was for a long while an acute difference of opinion in the General Assembly and other courts of the

Church. Mr. Macdonnell always took an uncompromising stand upon the question, to the great grief of many of his warmest friends and admirers. The temperance resolutions of the Assembly were for many years cast in a form which rendered them impossible of acceptance by those holding such views as his, and a debate upon the question, in which he was a leading participant, became an annual feature of the meeting. In sharp, clear-cut sentences, and in a closely reasoned chain of argument, he sought to convince the brethren of the wrong which they were doing to Scripture in maintaining that "the liquor traffic was contrary to the Word of God." His contentions were, in the earlier years, listened to by many with impatience or resentment. But as time went on their cogency and reasonableness prevailed more and more. Earnest support from prominent men was given to motions of dissent; and though these never commanded an actual majority, their increasing weight and dignity gained for them a sort of moral triumph, and Mr. Macdonnell lived to see the time when the temperance resolutions were put in a form which did not call for dissent. It is noteworthy also that the Presbytery of Toronto during the later years of his life put itself on record upon the side of consistency and sound scriptural exegesis upon this question.

Upon another matter of moment in the same general subject Mr. Macdonnell's position did not meet with quite so strong an endorsement. I refer to his opinion, just as strenuously maintained, that our

church courts were exceeding their legitimate sphere when they insisted upon recommending such special legislation as the enactment by the State of a prohibitory law.

It is still a disputed question whether Mr. Macdonnell's outspoken opinions upon these subjects did not do more harm than good. The remark most commonly heard among interested circles was that while what he said might be true enough, the saying of it was likely to do harm. What was most earnestly desired by many temperance workers was that he should become an out and out advocate of total abstinence on grounds of Christian expediency. It was incomprehensible to them that he should not have taken such a course. Their fear that his negative attitude would result in evil, led them sometimes to suppose that evil did actually result. Such suspicions were of course perfectly well known to him, and gave occasion to serious thought. The fact that liquor-dealers found aid and comfort in his discourses touched him but little, since he knew that both their motive for engaging in the traffic and their manner of conducting it were, as a rule, really unaffected by the sentiments of public moral teachers. Far more moving were the pleas that what he said from the pulpit gave encouragement in specific cases to those who were already under the control of an appetite for strong drink. He knew that this was not easy to prove as an actual matter of fact; but the very thought of possible injury to any man through his words or acts was appalling to one whose life was

passed in the service of men. Yet even these considerations could not move him from what was to him a manifest duty. The key to his general position may be found in his conviction that the essential sin of intemperance, in the strict sense of the word, is one of disposition, that the remedy for it is to be found in a renewal of the whole nature through the grace and after the example of Christ himself, and not in external and incidental inducements of any sort, which touched but one point of the character. It was, in fact, characteristic of all his preaching against specific sins that he traced them to the un-Christ-like heart and spirit.

CHAPTER XXVI.

A KINDRED SPIRIT.

THE two following years, 1889 and 1890, taken all in all, afforded Mr. Macdonnell the most arduous work of his life. Early in the year a great trial came upon him and Mrs. Macdonnell in the death of their dear and honoured friend, Professor George P. Young, of Toronto University. Dr. Young, whose fame belongs equally to the history of education and the history of metaphysical and mathematical science in Canada, was born in Scotland in 1819, and educated at Glasgow University, where he was a classmate of Dr. Gregg, now the venerable and honoured professor-emeritus of Knox College. By another coincidence he had for one of his pupils at the Academy of Dollar, where he taught for some time after his graduation, William Mitchell, for so long an elder in St. Andrew's. Coming to Canada in 1847, he was successively pastor of Knox Church, Hamilton, professor in Knox College, School Inspector and Chairman of the Central Examining Committee of Ontario, and finally, from 1871 onwards, Professor of Logic and Metaphysics in the University of Toronto. It was in this last field

that his greatest influence was won. He was a rare teacher, making everything interesting, and dealing habitually with the most stimulating and elevating aspects of the truths he presented to his pupils. He was also one of the great mathematical reasoners and discoverers of the age. He was a fine Hebrew scholar, and a wise and profound interpreter of the Bible. There was much about him to suggest a comparison with the great prophets of ancient Israel—his mien betokening habitual converse with the highest themes, his enthusiasm for truth and justice, his range of mental and moral vision. Yet in beautiful and captivating harmony with these qualities there were traits, just as conspicuous, of the New Testament type—gentleness, humility, patience, tolerance, “sweet reasonableness.” He was a great liberalizer of men’s thoughts and opinions. It was learned from his teachings in and out of the class-room, that truth is a very large and precious thing, that none can grasp it all, that all do not grasp the same portion of it, that a search for truth and not a blind adoption of formulas to represent it, is an essential condition of its acquisition, and that this method uses the heart and conscience as well as the intellect.

Some lives, many-sided and richly stored with moral and spiritual forces, are wonderfully helpful to receptive souls, and Professor Young’s was one of these. In spite of the disparity in their years there was a fine and lofty kinship between him and Mr. Macdonnell. In two qualities these two men were especially akin. In the pure love of truth, combined with reverence they stood out high among their peers.

The quality of reverence, so often missing from scholars and thinkers of a lower rank, was in them both a natural corollary to growing knowledge. It was, moreover, the key to much that was most lovable in them—simplicity of nature, tenderness and magnanimity—since their reverence was felt for all that was noble and pure, and honest and lovely. In this connection an old member of St. Andrew's cannot but think of Dr. Young's habits in connection with public worship. During the greater part of the later years of his life he was never absent during the morning service, always walking to and fro the distance of over two miles from his residence. It was an actual help to devotion to see the grand old head bowed with the reverence of simple and child-like faith before the God and Father of all. Of him, as of his friend and minister, it may be said with emphasis, that he did not find his religiousness in the Church, nor did he leave it there. His devoutness was with him everywhere and under all conditions. He had the aspect of one who was always worshipping, and so he helped others to worship what he himself loved and revered. This was the highest and finest outcome of his life, the choicest result of the years that bring the philosophic mind. The sense of the being and presence of God was in him united with the sense of the reality and urgency of truth and goodness. This was the groundwork and the issue of his scholarship and his philosophy, and we that are left are reminded by his large and steady faith that in this way, too, "the pure in heart shall see God."

I have dwelt at some length upon the character of Professor Young because of his innate kinship and intimate association with the subject of this memoir. But they were also, in a certain sense, companions in fortune. A "sceptic," or an inquirer in the true sense, he too held fast to the eternal verities. But he could not bring all the details of the traditional theology within the scope of his philosophic thinking, and some of the practically less important of the confessional statements he held with a light mental grasp. An indication of his general attitude may be gathered from a remark made not long before his death at the close of an inter-collegiate debate at which he presided, to the effect that where Calvinists and Arminians agreed they were both right, and where they differed they were both wrong. Yet such was the weight of his character, and his reputation for soundness of judgment and moral earnestness, that no distrust of his university teachings was felt by the leaders of the churches, and no student was ever known to have been made a free-thinker or a scoffer by his influence. Some of his dearest and most intimate friends to the end of his days were Presbyterian theological professors and clergymen.

If we compare the Canadian Presbyterian Church with the same denomination in other lands, notably with the great Presbyterian Church of the United States, we cannot but be struck with the generous yet discriminating toleration of opinion which has prevailed here during the last decade or more. If the cause is asked, various answers might be given ;

but among other notable influences the personality of these two men must be admitted to hold a prominent place. There were none in the Church of finer insight or of keener discernment than they; nor were there any of loftier, purer purpose or more consecrated endeavour. If it be true that "he who wills to do His will shall know of the teaching," then such men cannot be entirely ignored in matters of faith any more than in the problems and issues of life. Such, at least, was the conclusion practically, even if unconsciously, drawn by many who came within the wide circle of their influence. Their power was all the greater because they did not seek to make men doubters, but rather to confirm their faith in what was vital and essentially Christian. The course they took was none the less straight because they followed only the well-proved guiding stars that were never beclouded, and that never sank beneath the horizon because they circled close to the pole of truth.

Instinctively Professor Young sought out Mr. Macdonnell as his minister. The sermon, "Death Abolished," appended to this volume, tells something of the circumstances attending his association with St. Andrew's Church. But the record needs to be completed. The action of the church courts toward Mr. Macdonnell during the "heresy trial" met with Dr. Young's disapproval, and, indeed, accelerated his demission of the ministerial office. His connection with the congregation of the incriminated churchman was not long delayed, for it was in May, 1878, that he became a communicant of St. Andrew's.

The solemn services in Convocation Hall on March 1st were directed by Mr. Macdonnell, whose prayer that friends and students might be impressed by the example of such a life, stirred and uplifted the hearts of all the mourning multitude. The occasion was historic. Others who took part were Rev. G. M. Milligan, whose services Dr. Young had been attending during the last few months of his life; Rev. Dr. Caven; Rev. Dr. William Reid, General Agent of the Presbyterian Church, and Sir Daniel Wilson, President of University College. The pall-bearers were: Sir Daniel Wilson, Vice-Chancellor Mulock, Rev. Dr. Gregg, Mr. Gordon Brown, Mr. Justice Maclellan and Rev. Principal Caven.

The following words were uttered in the Library of the University of Toronto on January 13th, 1894, by Mr. Macdonnell in the course of his address at the unveiling of the bust of Dr. Young. How aptly they came from him, and how well they express his own attitude to truth and the knowledge of great unseen realities!

“It is fitting that this University should honour Professor Young’s memory as that of a distinguished scholar and teacher. He was more, however, than scholar or teacher: he was a great and good man, a man of rare simplicity, candour, reverence, faith and hope. He had become a little child in humility and receptivity, and so he had entered into the kingdom of God. The windows of his soul were always open that the light of truth might enter. His life was one of continuous growth in knowledge of things

divine and in beauty of spiritual character. He recognized that progress involves not only the acceptance of new truth, but also the reconsideration and readjustment of the old. He did not hesitate to modify views of truth which he had himself set forth, when he saw that they needed correction. He realized that man

“ ‘could not, what he knows now, know at first ;
What he considers that he knows to-day,
Come but to-morrow, he will find misknown ;
Getting increase of knowledge, since he learns
Because he lives, which is to be a man,
Set to instruct himself by his past self.’ ”

“ He had learned better than most men to set the various elements of truth in their relation to one another. He had come to understand that the simple things are really the great things ; that many of the things about which good men have striven are not vital, and that the simple things on which they often failed to lay stress are the eternal verities to which the soul must cling. . . .

“ And now the great soul has entered into rest in the presence of the Master who is himself the Truth. New realms of thought and knowledge are opening to his view, and the words spoken by the same Master to another earnest disciple, and which may often have been an inspiration to our beloved friend, are receiving their fulfilment, ‘Thou knowest not now, but thou shalt understand hereafter.’ ”

CHAPTER XXVII.

QUESTION OF THE CONFESSION.

DOUBTLESS the recollections of that rich liberal spirit, and that beautiful life with which he had been so closely associated—the spirit and life of one, too, who had felt obliged to cut himself loose from the brotherhood of the Presbyterian ministry—had much to do with a motion which Mr. Macdonnell brought forward on April 3rd of this same year (1889) in the Presbytery of Toronto.

The resolution was slightly amended from the form in which it appeared when notice of it was given on March 5th. No copy has been preserved of the amended motion, but it does not differ materially from the following transcript of what was first presented to the Presbytery :

“Whereas, the Church of Christ should be careful not to exclude from the ministry any man whom the Lord of the Church would receive ; and

“Whereas, the desired union of the several branches of the Church would necessarily involve the adoption of a common standard for admission to the ministry ; and

“Whereas, the present terms of subscription in the Presbyterian Church in Canada have the effect of excluding from the ministry men who are acknowledged to be true ministers of the Gospel in other branches of the Church;

“It is humbly overtured to the venerable the General Assembly to take such steps as it may deem best in the premises, in the way of altering the relation of ministers to the Confession of Faith, or of substituting for said Confession some briefer statement of the truths which are considered vital.”

Two speeches were made by him in support of the motion. The first was virtually an expansion of the preamble. He pleaded for the omission in our creed of the sharp and particularized statement of points that were in dispute between Protestant denominations, and whose clear definition necessarily involved the use of abstract terms. His second address was made in reply to a question put by one of the members, as to “what would be left” if the points instanced by Mr. Macdonnell were to be dropped from our creed. This rejoinder was made in tones and with a manner of great fervour and solemnity, as it consisted chiefly of the citation of broad, fundamental Scripture utterances that were professed in all creeds: “Moderator, I thought there would be left, ‘God so loved the world, . . .’ I thought there would be left, ‘There is no other name . . .’”

Perhaps the most notable thing about the whole debate was the smallness of the vote cast. The resolution was lost by four to eight voices. Many declined

to vote. Some expressed themselves as willing to vote for the effective portion of the motion, but they objected to the preamble. Among these was Dr. Kellogg, the eminent linguist and theologian, then pastor of St. James' Church, who sent a note to the *Mail* a day or two later, explaining his position, which had been misunderstood by the reporter.

A letter written on April 18th by Mrs. Campbell, then visiting at the manse, to her husband, may be quoted to indicate his feelings at this time upon the general subject of speculative beliefs in religion. A fuller extract than is necessary for this purpose may be permitted, especially as it refers to the work of an attached friend of Mr. Macdonnell, and one greatly beloved by his brethren in the ministry, now, alas! also a memory instead of a living presence. She writes of driving on the Sunday previous three miles with her brother, who "was to preach at the opening of a new church in the western suburbs. The church is at the corner of Dovercourt Road and Dundas Street, the new Chalmers Church. The late incumbent, Mr. Mutch, as a Knox student, had commenced a mission there in connection with the Parkdale congregation, exactly six years ago, by preaching to a company composed of two men, a woman, and a little girl. On Sunday the church was opened, a handsome, perfectly-appointed brick church, seating eleven hundred, and every inch of it was packed. . . . In the evening St. Andrew's was very full. The music was very fine. James delivered one of the most exciting sermons he had preached

for a long time on 'Prove all things,' induced partly by his recent reading of 'Robert Elsmere,' and partly by the treatment his overture had met with before the Toronto Presbytery (on the Confession of Faith). I never before saw him get so 'wrought up.' Elizabeth, however, seemed quite accustomed to it, and was only anxious to prevent him from being spoken to afterwards, or being exposed to a chill after the fearful state of heat into which he had worked himself."

The sermon referred to was a notable deliverance, not on account of anything startling which it contained, but by reason of the earnestness with which he insisted on the necessity of intelligent conviction of the truths which make up the objective basis of the spiritual life. I find the following notice of the sermon in my journal: "Greatly changed from his former sermon upon the same text. I have never seen Mr. Macdonnell so much moved as he was in describing the situation of those who are painfully working their way out from the traditional faith of childhood, as it is necessarily taught them by their parents, to the free, independent, subjectively certain faith of manhood." There was much of unconscious spiritual autobiography in such discourses; but there was far more in them than the resultant of his long religious struggles. From this source came the subject-matter and the form of presentation. But the spirit and tone and colour were dominated by the sense of the needs of others, the strong intercessory yearning to be helpful to those who were still walking in darkness and seeing no light.

The fate of the overture was not finally settled. At a meeting of the Presbytery on May 7th, Mr. Frizzell, of the Leslieville Church, presented a motion for revision, citing several points in which improvement was thought necessary. The improvements suggested were not at all radical; but the dominant feeling, voiced by Dr. Caven, who was by no means averse to criticism of the creed, was to the effect that it was not necessary or expedient to make alterations. The motion was lost by seventeen votes to nine, and Mr. Macdonnell at once jumped to his feet to bring forward his previous motion without the preamble. Dissent was expressed on a point of order. The point was decided in favour of his motion, but after this objection he declined to press it, giving notice, however, at a later stage, that he would bring it up again at the next meeting. This he did not do, nor did he at any time afterwards renew the discussion before Presbytery.

On April 4th, he delivered a notable address at the closing of Knox College, in the College Street Presbyterian Church, based on Paul's personal counsels and charges to Timothy and Titus. The discourse was practical, broad-minded and eloquent. Its burden was the ideal life of the minister of Christ, the best kind of preaching and the best kind of practice. On April 18th, he read a paper before the Ministerial Association on "The Letter and the Spirit," which showed how his mind was working over the problem of the right doctrinal use of the Scriptures.

CHAPTER XXVIII.

THE EQUAL RIGHTS MOVEMENT.

It was in the same year (1889) that the famous "Equal Rights" agitation came to its height, and Mr. Macdonnell was one of the foremost champions of the movement. While indicating the part which he felt called upon to take, it will be necessary to outline the course of a controversy which has had an important influence on Canadian political thought, and therefore, indirectly at least, on political action. The agitation arose from the "Jesuits Estates Act," a measure which passed the Legislature of Quebec in August, 1888, giving permission to the Government of the Province to sell certain property, at one time owned by the Society of Jesus, out of the proceeds of which \$400,000 were to be applied to whatever purposes the Pope of Rome might see fit to devote them. The Pope eventually decided that \$160,000 of this amount should go to the Jesuit Order.

At first the matter attracted no very wide public notice, but as the real scope and object of the measure became known, attention was called to the bill

through the press and in public meetings, especially in the Province of Ontario. Discussion became frequent and earnest, and about the beginning of March it took a practical shape, looking toward the disallowance of the Act by the Dominion Legislature. Legally, if not disallowed within one year after its passage, it would be confirmed beyond possibility of revision. The objections that were made to the Act may be reduced to two heads, legal and moral.

From the legal point of view it was maintained that the action of the Quebec Legislature was invalid on various grounds. Being an illegal body in Great Britain, it was decided there, in 1765, after the conquest, that the Jesuits could hold no property in Canada, and that their possessions there had escheated to the King of England. In 1774, the year after the suppression of the Order by Pope Clement XIV., royal instructions were sent to the Governor of Canada that the Society of Jesus be suppressed and dissolved, and that all its ancient rights, privileges and property should be invested in the Crown, though the members of the society then living in Quebec should be allowed sufficient stipends during their natural lives. In 1800 the last of the Jesuits died, and the sheriff of Quebec was instructed to take into the possession of the Crown all the movable and immovable property of the Jesuits, who had thus become doubly dead in the eye of the civil law. In 1814 the Jesuit Order was revived by Pius VII. with all its former privileges. Up to 1831 various attempts were made to have their estates set aside for the pur-

poses of education. At that date about one-fourth of the revenue of the estates had been applied to educational objects, various sums having gone even to the Grammar schools of Quebec, Montreal, and Kingston. In 1831 the Legislature formally decreed, upon orders from England, that the revenues from the estates should thereafter be applied exclusively to education. In 1846 a petition was presented to the Legislature by the Archbishop of Quebec and the bishops of the provinces, praying that this revenue should go to the Roman Catholic Church. In 1887 the Jesuit society was incorporated in Quebec, and in the following year \$400,000 were voted by the Legislature, along with the Laprairie Common, to the Pope of Rome as an equivalent for the release of his claims to the revenue of the property. The transaction was thus virtually an agreement between the Jesuits, who wished money endowment and official recognition, and the Romish hierarchy in general, with the Pope at their head, as to the disposal of property which, according to civil law, belonged to neither party. This agreement was, however, nominally made by the Legislature, which, for its part, had no authority to dispose of the property in any way except for educational purposes.

The main legal objections were accordingly these : (1) That the Jesuits, having become civilly dead in Canada, had no claim to the estates ; (2) that, therefore, they had no right to compensation out of the public funds ; (3) that, moreover, they had no legal standing, in spite of their incorporation, because they

were an illegal body in England; (4) that the Legislature exceeded its powers in disposing of the estates in a way not provided for in the specific instructions from the Crown; (5) that the Legislature was disloyal to the Queen of England, inasmuch as it invoked a foreign potentate to decide upon the disposition of property which had escheated to the Crown of England, and was administered at the behest of the Crown; (6) that the Legislature was recreant to its duty as the trustee of public property and the guardian of public rights by thus enthroning the ecclesiastical above the civil power.

Of the moral objections, the principal were as follows: (1) That the measure struck at the very root of our civil liberties by calling in question the authority of the Crown; (2) that the domination of the ecclesiastical power in Quebec was a moral and political danger to the people immediately affected; (3) that the whole of the Dominion of Canada was in a manner likewise imperilled. Given a legislature equally subservient to the will of the Church, and a similar wrong may be enacted in any other province; (4) that the body in whose interests mainly the Act was devised and carried is precisely the foe to be most dreaded by our people, because its cardinal principle is the superiority of the ecclesiastical to the civil power; (5) that the favours granted to the Jesuits imply an approval and encouragement of their practices, which have brought disaster and humiliation to nations, families, and individuals throughout their history; (6) that the patronage

of the Jesuits is virtually an endorsement of their maxims and doctrines.

Their cardinal principle being that every member of the Order must in all matters blindly and unhesitatingly obey his superior, the innocence of the members could only be guaranteed if the superior were as wise and as holy as God himself; so that, as human nature is constituted, immorality lies at the very foundation of the society. Mr. Gladstone has summed up the various features of the system as follows*: Its hostility to mental freedom in general; its incompatibility with the thought and movement of modern civilization; its pretensions against the State; its pretensions against parental and conjugal rights; its jealousy of the free circulation and use of the Scriptures; the actual alienation from it of the educated minds of the country in which it most strongly prevails; its tendency to sap veracity in the individual mind.

Possibly the unpopularity and evil record of the Jesuits contributed more to popular alarm and resentment than the apprehension of danger to our political institutions. But in the view of serious-minded publicists, and of the profoundest observers among the clergy as well as the laity, the menace to civil liberty was the main source of apprehension. Ecclesiasticism, enthroned by legislation in a province already morally and politically dominated by the Church, seemed an evil of unspeakable magnitude.

* *Contemporary Review*, June, 1876.

It was not likely that the peculiar practices of the Jesuits could be carried out upon a large scale in modern and western social life. What was to be dreaded was the influence of the Order when enlisted in behalf of the Church as a body, since it was supposed, on the ground of all historical precedent, that the chief end and aim of its policy was to secure the supremacy of the Church within the Canadian state.

All these considerations combined to create in Ontario, and especially in Toronto, an agitation whose intensity outsiders at least found it difficult to understand. Chief among its agencies was the *Toronto Mail*. This newspaper, which had for some time been independent of party affiliations, and had for many months devoted its attention to the question of ecclesiastical influence in civil affairs, had as its chief editorial writer at this time one of the ablest journalists of the day, whose articles materially helped to sustain the popular interest to the end of the campaign. Seldom has any public question been dealt with in a daily newspaper with such learning, logic and wit, and with such ease and breadth of style. Not a phase of the controversy was left untouched or unilluminated. The greatest and smallest events of ecclesiastical history were at the ready command of this versatile and dexterous writer.

On March 9th the question was brought up in the Ministerial Association in Toronto. Mr. Macdonnell, Principal Caven of Knox College, Rev. E. A. Stafford, and Rev. A. C. Courtice took leading parts, Mr. Macdonnell having charge of the resolutions. On

March 12th a meeting of the Evangelical Alliance was held, for the purpose of condemning the Act. On March 21st a conference of citizens was called, with the result that on the 25th a mass-meeting was held in the Pavilion to protest against the obnoxious legislation. The late Mr. W. H. Howland, who had just completed his third term as Mayor, and was then at the height of his influence as a philanthropist and Christian worker, occupied the chair. Mr. Macdonnell had been chosen to move the first resolution, which condemned the Jesuits Estates Act, and protested against the recent incorporation of the Jesuits as unconstitutional in any British dependency. His earnest and eloquent speech struck the key-note of the campaign. A large part of the address was devoted to the history and character of the Jesuit Order, but a few sentences from the more practical portions will give a notion of the position which he maintained throughout the struggle: "We have reached the point at which it is for us and our fellow-citizens to determine whether we shall retain or lose for some indefinite time the rights of British men. . . . We are here in the capacity of citizens who love our country, and who wish to preserve what is best for ourselves and our children. . . . The thin end of the wedge has been driven far into the timber of Confederation, and what we have to do is to loosen the wedge so that the timber may be kept firm and solid. . . . We are not contending against our Roman Catholic citizens, but against a band of ecclesiastics of no country, of no home; a

band of men who have no flag for which they care, no altar for which to fight; hostile to freedom, both civil and religious, wherever they find it. . . . We have no quarrel, I repeat, with the Roman Catholics. . . . If the time shall ever come when there shall be any curtailing of their perfect freedom in proclaiming what they believe, I hope I shall be found shoulder to shoulder with those thus interfered with. But when men in the name of freedom crush out freedom, and ask for tolerance that they may exalt the most arrogant intolerance, then it is an entirely different affair."

Other resolutions were moved by Mr. J. J. Mac-laren, Q.C., Rev. Dr. Alexander Sutherland, and Rev. Principal Caven, in practical support of the movement for disallowance. The meeting ended in the appointment of a committee, with Mr. Howland as chairman, to take such action as might be necessary for the maintaining and enforcing of the principles embodied in these resolutions.

The meeting had been summoned with special reference to the impending discussion in Parliament upon a resolution of Colonel O'Brien, the member for Muskoka, recommending that the Governor-General be prayed to disallow the Act. The motion was brought up by Mr. O'Brien on March 26th, and a vote was not reached till the 29th. Eighteen speeches were made upon the question, some of them of signal ability. I need only mention those of Mr. Dalton McCarthy and Mr. John Charlton in favour of the resolution, and those of Sir John Thompson, Hon.

David Mills, and Sir Richard Cartwright in opposition. The speeches, which have been printed verbatim in a separate form,* are now worthy of study as an excellent specimen of the debating power of some of the foremost parliamentarians of Canada of the present generation, and as an illustration of the extraordinary difficulty of some of the constitutional questions which arise from time to time to vex the minds of the statesmen and jurists of the Dominion. The decisive vote stood 13 in favour of the motion for disallowance and 188 against it.

The excitement in Ontario over the debate and its result was indescribable. The affirmative voters, while by the one side called "the Devil's Thirteen," in whimsical allusion to the conventionally "unlucky number," were by the opponents of the Act styled "the Noble Thirteen." The faithful band were invited to Toronto, where a magnificent reception of citizens was tendered them in the Granite Rink on the evening of April 22nd. The most notable speech was that of Mr. Dalton McCarthy, of nearly two hours in length. It is with the debate upon the Estates Act that Mr. McCarthy's career as the great parliamentary opponent of ecclesiastical encroachment fairly began. A gold medal, struck in honour of the Thirteen and inscribed with their names, was at this meeting presented to Mr. Henry O'Brien, of Toronto, in behalf of his absent brother.

Practical popular action in reply to the vote against

* By Senecal et Fils, Montreal.

disallowance was not long delayed. On April 20th, the Citizens' Committee issued "an address to the people of Ontario." This address was drafted by Mr. Macdonnell and is an excellent specimen of his written style. A brief extract may be given :

"This Act is not an isolated occurrence. It is a somewhat startling development of the policy by which Ultramontaniam has sought to control legislation and to secure ecclesiastical ascendancy in the government of this country.

"The question at issue is not simply one of constitutional law. Even if it could be shown that the Legislature of Quebec acted within its powers in passing this Act, it would not alter our conviction that such legislation is perilous to the peace and welfare of the Dominion, and that on grounds of public policy it ought to be strenuously opposed. At the same time we are convinced that the arguments advanced to show that the Act is unconstitutional, have not been successfully combated. It is to us a matter of deep regret and concern that the Dominion Government has announced its intention not to disallow the Act, and the gravity of the situation is greatly increased by the fact that the House of Commons has not intervened in any way for the protection of the interests that are threatened. . . .

"The matter dealt with in the Act, so far from being 'one of provincial concern only,' is one in which the whole Dominion is deeply interested. If one member of the body-politic suffers, all the members suffer with it. The rights of the Protestant minority

in Quebec are our rights. If we are correct in asserting that this Act is derogatory to the supremacy of the Queen, and a menace to the liberties of the people, then it concerns the honour of the whole Dominion to have it set aside. . . . We do not aim either at antagonizing or assisting any political party, but we urge men of all shades of political opinion to recognize the supreme importance of maintaining unimpaired our heritage of civil and religious freedom, and to unite in taking the wisest and most energetic steps to undo the mischief that has been wrought."

The recommendations of the Committee foreshadow the most important practical steps of the movement. The principal suggestions were that petitions be presented to the Governor-General asking him to disallow the Act on the ground that the vote in the House of Commons did not truly reflect public opinion; that an organization be formed to ensure united political action that should secure perfect religious equality throughout the Dominion, and prevent ecclesiastical dictation in public life; and that for this end a convention be called from all parts of the Province to meet in Toronto. The address concluded as follows:

"Every important interest of the people commends and sanctions this appeal. The sense of right, the love of peace, the hope of progress in all that makes a country truly great, the determination to maintain the liberties handed down to us from our fathers—all combine to urge us to sustained and strenuous resistance to the malign influences that threaten the well-being of our country. Our prayer is that the

God of nations may guide us to the choice of measures which shall be for the lasting welfare of the land."

The convention assembled in the Grand Opera House in Toronto on the 11th and 12th of June. Delegates to the number of nearly eight hundred were present from every part of the Province, along with several from Quebec. Principal Caven, who had been selected as temporary chairman, delivered an opening address of grave and weighty eloquence, pointing out, among other things, the danger to the State from Ultramontaniam, of which the Jesuit Order was the professional expounder and champion. He was also elected to preside over the permanent organization. Mr. Macdonnell again took a prominent part in the Committee on Resolutions. The meetings were stirred up by powerful addresses from such men as Colonel O'Brien, Mr. Charlton, Dr. Davidson, Q.C., of Montreal, and the venerable Rev. Dr. Douglas, of the same city. The convention had been heralded as an "anti-Jesuit" assembly. It adjourned as an "Equal Rights Association" with a Provincial Council and Executive Committee of which Dr. Caven was chairman, Mr. J. K. Macdonald, of Toronto, vice-chairman; Mr. E. Douglas Armour, secretary. Of this committee Mr. Macdonnell was one of the most active members, taking a share in all its important actions. An association on similar lines was soon also founded in Quebec.

An outline history of this movement has been given here, because it indicates a part, and that a somewhat important part, of the "work" of the subject of these

memoirs. It will not be necessary to follow the further progress of the Association in detail, as incidental references will sufficiently illustrate our subject. But some general statement of what it tried to realize and what it actually accomplished will be necessary, if only to show that the efforts of our friend and his co-workers were not altogether vain or their hopes illusory. Such an unfavourable judgment was expressed by many disinterested as well as by many unfriendly people during the existence of the Association, and some such opinion is perhaps pretty widely prevalent still. It is not difficult to disprove this notion, which in reality has its origin in the habit of looking always to palpable and immediate political results as the only evidence of the working of moral causes in public life. In the very nature of the case the movement was essentially a process of education, whose results must be seen rather in the broader vision and loftier patriotism of our citizens than in the sudden overthrow of existing political conditions. In the strictest sense it was a work of evolution and not of revolution. 7

It was inevitable that the Association should soon find it necessary to enter the political arena on its own account. Already at the convention attention had been called to the growing use of the French language as the medium of instruction in some of the schools of Ontario. The next step was to discuss the question of Separate Schools in the same province. In December, 1889, at a meeting of the Council of the Association, a resolution was carried with a view of

preparing the way for a possible unifying of the school system. It was to the effect, that in the opinion of the Council, the full measure of responsible government should be granted to the people of the Province by the abolition of all restrictions upon the power to make laws respecting education. On the approach of the next provincial elections, a manifesto was issued by a special committee of Council, reciting the progress made by the Association, detailing the points on which legislation was thought to be necessary, and urging the members of the Association everywhere to vote only for candidates who were in accordance with its principles. This address was issued on May 5th, 1890, and was signed by Dr. Caven, Mr. J. K. Macdonald, Mr. McCarthy, Mr. Macdonnell, and the other members of the Committee except Mr. Charlton, who withheld his signature mainly on the ground that he could not agree with the proposal to interfere with the Separate School system of Ontario until it was clear how the Protestant minority in Quebec might be affected by subversive legislation.

In the ensuing local elections several Equal Rights candidates were elected. It will be remembered that this campaign, if it may be so called, was carried on after all hope of reversing the Jesuits Estates Act had been given up forever. Lord Stanley, in the previous August, in reply to a deputation of Equal Righters from Ontario and Quebec, had refused in the plainest terms to disallow the measure.

But it became evident before very long that the

political *role* of Equal Rights could not be indefinitely sustained. The movement did not play a prominent part in the Dominion elections of March, 1891. True, all of the "Noble Thirteen" except one were re-elected, and this was, at least, a proof that they had not misrepresented their constituencies. But in the very nature of things, the principle could only hold a secondary place among the great body of the electorate. The aggressiveness of the foes to be encountered was not so obvious to the community at large as to furnish the occasion of a standing quarrel. Moreover, the questions involved were felt to be mainly of provincial and not of federal concern. The issue of most permanent and engrossing interest was that of education, and this was generally felt to have been rightly remitted to the jurisdiction of the separate provinces. Indeed, it was the sense of respect for the technical rights of a province that gave strongest moral support to the attitude of those who opposed disallowance in the Dominion Legislature.

What benefit then has accrued to Canadians from this famous, if not very long-lived agitation? Much every way. It would be easy to dilate upon the indirect and consequential advantages which have come to the people at large from a discussion so educative and purifying to sincere and ardent patriots. But it will suffice to point to our more obvious gains. It was something more than a coincidence that just at the height of the controversy in Ontario and Quebec, the legislatures of Manitoba and the North-West enacted laws looking to the institu-

tion of national non-sectarian schools. An issue which could not be successfully made in Ontario was transferred, largely by reason of this Equal Rights agitation, to the newer and more plastic province of Manitoba, with what results all the world has come to know. And it must not be forgotten that the principle of provincial rights, which was appealed to with such success in the Jesuits Estates discussion, became Manitoba's moral and legal safeguard during the long and trying struggle which has ended in the perpetual guarantee of priceless privileges. After all, the primary and cardinal issue was, and is, the predominance of ecclesiastical influence in affairs of state. How this has been rebuked in Manitoba and Quebec is now being demonstrated under our very eyes.

CHAPTER XXIX.

ST. MARK'S CHURCH AND OTHER CARES.

ON the evening of June 12th, 1889, scarcely more than an hour after Principal Caven had dismissed the Equal Rights Convention in the Grand Opera House, the Presbyterian General Assembly convened in St. Andrew's Church. Principal Grant was elected Moderator. Mr. Macdonnell served actively as a joint convener, with Dr. McVicar, of Montreal, of a Committee on the Defence of Civil and Religious Rights. He also made a strong speech on the Augmentation scheme and his customary amendment to the temperance resolution, which declared the liquor traffic contrary to the Word of God. The former was a stirring appeal for universal interest in Augmentation and greater liberality on the part of many well-to-do churches, which contributed little or nothing to the maintenance of weak or struggling charges.

Mr. Macdonnell was in a sense the host of this Assembly, and his domestic hospitality was enjoyed by very many of the members. The guests of the time will not have forgotten his hearty welcome, and

the sweet and gracious dignity of the mistress of the manse.

But what lay nearest just now to the heart of the minister of St. Andrew's, was not the business of the Assembly, nor the state of the Augmentation Fund, nor the cause of "Equal Rights," nor the revision of the Creed; it was rather the condition of St. Mark's. This mission, whose history has already been fully sketched, was just now coming into the full status of an independent congregation. After Mr. Gandier had bidden farewell to St. Mark's, in October, 1888, Rev. Marcus Scott, newly arrived from the Free Church of Scotland, took his place as the stated missionary, and kept up the good work. Already during Mr. Gandier's term of service the attendance at the services had become so large that the managers of St. Andrew's were authorized to erect a larger building. On March 10th a large school-room was opened close to the former church at the corner of King and Tecumseh streets. The new building had a seating capacity of six hundred, and cost about \$11,000. On May 30th the mission was organized as a congregation by the Presbytery of Toronto, Rev. Robert Wallace, the venerable pastor of the West Presbyterian Church, preaching the sermon, and Mr. Macdonnell addressing the people in affectionate terms.

By this act 156 names were withdrawn from the communion roll of the parent church, which at the end of the year was reduced to 697 members. It was not expected that the new organization could be self-sustaining, and help has since been freely given by

St. Andrew's for the maintenance of the services and the protection of the property.

The occasion was an eventful one in the history of a great ecclesiastical development, and also in the ministry of Mr. Macdonnell. He had long looked forward to it with high expectations, and it brought to him in part the realization of his hopes. During the remaining years of his life he watched over its progress with solicitude, and a peculiar reciprocal sympathy between him and the people of St. Mark's kept up the remembrance of the closer relationship of the earlier time.

The record of the new organization may be briefly summarized. At its formation it was not ready to call a pastor. Mr. Scott's term of efficient and faithful service came to an end in October, 1889, and he was soon thereafter inducted into the charge of the congregation of Campbellford, Ont., whence he has since been transferred to the Central Church, Detroit, Mich. It is seldom that a young mission church is blessed with two consecutive ministries of such power as those of Gandier and Scott. A call was soon thereafter extended to Rev. James G. Stuart, of Balderston, Ont., a son of Rev. James Stuart, who had but a few months before passed to his rest. Mr. Stuart had himself been brought up in St. Andrew's, and, during his incumbency of St. Mark's, strove faithfully to repay the debt which he owed to the Church of his youth. In April, 1895, he was translated to the charge of Knox Church, of London, Ont. His successor is the present pastor, Rev. Peter E. Nichol,

who was inducted in September, 1895. During the ministry of both of these gentlemen, St. Mark's has had to struggle with the results of the general business depression. It has, however, made a record for fidelity and Christian activity worthy of its beginnings, and looks forward to the future with brightening hopes.

After the organization of the congregation on May 30th, it still remained under the care of Mr. Macdonnell and an interim session, of which he was Moderator, until the settlement in January, 1890, so that he had during the whole of this time the virtual charge of two congregations.

The vacation from July 6th to August 30th was spent at Youghal. While there the hearts of all the visitors were saddened by the death, without warning, of Mrs. MacMurchy, a greatly attached and highly-prized friend of the Macdonnells, and ever since greatly missed in Toronto. She was a highly-cultured lady, full of zeal and power in Christian and philanthropic work. During the pastor's absence the pulpit was mainly supplied by Rev. J. A. MacDonald, editor of the *Knox College Monthly*, later the minister of St. Thomas, and now still more widely known as editor of *The Westminster*. His thoughtful and fervid discourses, given then and occasionally thereafter, have made a deep impression on the St. Andrew's people.

As was natural, Mr. Macdonnell was called to devote a portion of his vacation to the cause of Equal Rights in the Maritime Provinces. He addressed several

gatherings in Nova Scotia and New Brunswick, in some of them having the support of Rev. Dr. R. F. Burns, of Halifax, N.S., the Moderator of the Assembly in 1887-88. Of these meetings two are specially noteworthy, that in Halifax, and that in Chatham, N.B. On the former occasion a spirited impromptu debate was held between Mr. Macdonnell and Hon. A. G. Jones, of Halifax, who deprecated the agitation. Probably Mr. Macdonnell never gave in any public appearance greater evidence of readiness, logical power, eloquent expression, and mastery over the feelings of men, than he afforded on this occasion as the champion of Equal Rights. At the Chatham meeting he was confronted with an audience largely composed of Roman Catholics, in a town where they comprise one-half of the population. It was thought doubtful at first whether a hearing would be accorded the visitors; but at the close of the meeting a prominent Catholic declared that he would be glad to join in a vote of thanks to Mr. Macdonnell, even though he had to condemn his denunciation of the Jesuit Society.

This propaganda of the Equal Rights doctrine was simply the continuance of a course of public addresses begun in Ontario early in the history of the agitation. In the busiest season of the spring-time, whose occupations we have just been reviewing, he addressed on the same behalf audiences in Hamilton, Peterboro' and other towns in Ontario. After his return from the vacation, the same public activity was kept up, while his work in the Council as a member of the

Citizens' and Executive Committees was as exacting as ever. In addition to these varied employments, he found time during the autumn of 1889 and throughout 1890, to take an active part in a theological club, whose work mainly consisted in a detailed study of the prophet Isaiah. The club met fortnightly, and included Rev. Messrs. Lyle and Boville, of Hamilton, along with several gentlemen from Toronto.

The twenty-two elders of 1888 were reduced during this year (1889) to nineteen. Mr. Joss and Mr. Dale, the special guardians of the spiritual interests of St. Mark's, went over to the new church as members of its session, and bore their share, and more than their share, of the no light anxieties and burdens that came with the transition period. Rev. James Stuart, at the time of his death the oldest Presbyterian minister in Canada, died on February 19th, at the age of eighty-three. For several years he had not been able to take a very active part in the work of the congregation on account of the feebleness of age. But he had had a long career of usefulness in the ministry before he was elected in 1876 to the eldership in St. Andrew's. He was a native of Ireland, and had come to Canada in 1847, labouring at first in Frampton, in the Province of Quebec, and later at Markham and Woodstock, in Ontario.

The noble record of liberality made in the previous year was well maintained by St. Andrew's in 1889. Of the \$27,737 contributed to all purposes, the offerings for missionary and other outside causes were \$6,250 in excess of those for congregational objects.

CHAPTER XXX.

VISIT TO THE PACIFIC COAST.

AT the close of 1889 and the beginning of 1890, Mr. Macdonnell made a trip to the Pacific coast, an enterprise which had for him most serious results entirely unforeseen. The immediate object of the trip was to take part in the opening of a church in Victoria, B.C. It was at the earnest and repeated request of Rev. P. McF. McLeod, the pastor of the church, that he consented to go. The time of the year was unfavourable for comfortable travel. It was at the season when the home congregation most needed the presence of the minister. The importance of the main object of the visit seemed quite disproportionate to the effort necessary to accomplish it. But he yielded to urgent solicitation because he was the most romantically generous of men. Besides, would not an opportunity be thus afforded him of observing the growth of the Church in the far West of Canada, the progress of missions, and the building of churches and manses? Having conducted the morning service on Christmas Day, 1889, and having held a meeting in the managers' room at its close, to which we shall

refer later on, he started upon the fateful journey on the evening of the same day. He had the genial company of Mr. Angus MacMurchy, son of his old friend, the Rector of the Jarvis Street Collegiate Institute.

The interest of the trip was divided between seeing old friends and inquiring into the needs of mission churches and of the many districts destitute of religious privileges. Port Arthur and Winnipeg were already familiar to him from earlier visits. Binscarth, where the two youngest brothers of Mrs. Macdonnell were then living, was new to him, while beyond lay the great West with its unknown possibilities. Just before it was reached, in the first hour of the new year, the vicissitudes of winter travel began to be felt with the freezing up of the engine. A special adventure was a drive, on January 3rd, of fifty miles, from Binscarth to Moosomin, under a temperature of 35° below zero and not a breath of wind stirring. This trip was made in order to save two or three days of the journey, as otherwise the travellers would have to return to Portage la Prairie, to take the main line. Mr. Macdonnell thus describes his outfit in a letter to one of the children: "You would have been amused if you had seen me dressed for our drive. First, a pair of long thick socks over my own; then a pair of moccasins; next a pair of felt boots coming up over my trousers nearly to my knees; then a pair of corduroy leggings covering the whole leg; a loose vest of chamois skin over my own vest; then my overcoat, and fur coat, and scarf, and fur

mitts and cap! I am sure if I had been photographed the people of St. Andrew's would not have recognized their minister."

The drive was lengthened to ten hours by several deflections from the trail. The rest of the main line of travel was traversed by rail. Stops of a day or two were made at Calgary and Banff, each place being made the centre of observations about Home Missions, as well as the occasion of sermon or week-day talks. The notes which have been left of the trip abound in entries about the mission stations near the stopping places along the line. Here and there, also, ministers, known or unknown before, would come on board the train, and the subject that was nearest his heart would be opened up for fresh illustration. Apart from these and other bringers of information, there was no lack of objects of interest along the way.

At Westminster Junction he met Rev. E. D. McLaren, of Vancouver, formerly of Brampton, one of his oldest and dearest friends, who accompanied him to Victoria. The special services at Mr. McLeod's church were held on January 12th and 13th. A conference of clergymen to discuss Home Mission prospects was among the events of special interest during the stay at Victoria. A drive to Esquimalt Harbour and many sights of the newly awakened Pacific settlement went to make up an enjoyable visit.

Returning with Mr. McLaren to Vancouver, where he rejoined Mr. MacMurchy, they set out on January 14th upon the return trip. An incident of the

homeward journey is related in the third person by Mr. MacMurchy. It may help to explain to those who did not know Mr. Macdonnell personally why he was one of the best beloved men of his time:

“Returning to the main line he took the afternoon train the same day at Vancouver, thoroughly worn out, as he had slept little on the steamer coming across from Victoria the previous night, and the city ministers in Vancouver were anxious to see something of him before he departed.

“As soon as the train started Mr. Macdonnell endeavoured to compose himself in a sleeping car compartment for a short nap. In the same car there were travelling east a mother with her children. The youngest, who was just able to walk, was very restless and fretful, and immediately commenced to explore the car and its occupants. A friend travelling with Mr. Macdonnell, seeing this, managed to block up with some baggage the entrance to the compartment in which Mr. Macdonnell was dozing. He soon awoke, however, and seeing the little fellow, at once welcomed him and spoke kindly to his mother. She was a sea captain's wife from Nova Scotia, and had come with her husband on a long journey around Cape Horn. She, too, was tired and weary, and Mr. Macdonnell seeing this, forgetting his own fatigue, took the little child in his arms, and so walked up and down the passage-way while the grateful mother enjoyed the respite for an hour or so. Every evening during the long journey to Winnipeg this scene was repeated. The incident

made a deep impression on one other, at least, besides the grateful mother."

Stops were made at Virden and Winnipeg on the eastward way. Among other employments at Winnipeg, an address was given to the students at Manitoba College. Toronto was reached on January 24th. Next day the service preparatory to the winter communion was held, and the work in St. Andrew's went on as before.

But all was not the same as before. His absence for four Sabbaths had begun to tell upon the attendance at the down-town church. Mr. Macdonnell's presence was necessary at all times to keep up a wide-spread interest, but especially so in the season of mid-winter. Never again in his life-time was the church habitually thronged at the evening service. This points apparently to one of the mistakes made in taking the western trip. But the whole explanation does not lie so obviously on the surface. Far more important as an occasion of permanent change was the fact that after this excursion he never exhibited the same physical vigour that had lent so much power to his preaching. He was scarcely aware of it himself, but he had barely passed his forty-fifth year when his constitution began to be slowly undermined. We naturally think it might have been different had he not put his whole nervous and often much of his muscular force* into

* During his communion addresses the whole platform used to vibrate with the characteristic downward movement of the arm, suddenly arrested at the horizontal position.

what he said or did. A close observer could trace the gradual relaxing and ebbing of physical power for years preceding his death, and not be at a loss to associate it with specific occasions in the assumption of new and difficult tasks, in the restless, rushing energy which he lent to every thought, word and deed. But we are measuring forces too fine and impalpable in such an estimate. We may sum up all by saying that he was worn down by his consuming zeal for the house and the things of God. And who knows but that the larger dominating impulse *necessarily* determined the use and application of his whole mental and spiritual endowment, as the onward sweep of the mighty river draws with it the tributary waters of every fountain, rill and torrent of its watershed? We may point confidently and perhaps aright to this action or to that habit as occasioning the decline and exhaustion of that noble life. But while we account for one symptom or another, we feel that for the working out of the life of the spirit there is a law and a providence lying beyond our ken, that may yet explain and vindicate the whole.

CHAPTER XXXI.

ST. ANDREW'S INSTITUTE.

THE gathering of St. Andrew's men hastily made at noon on Christmas day before Mr. Macdonnell's departure for the Pacific coast, marked an epoch in the development of the Church. It helped to give practical form to a movement that was to evoke some of the finest spirit and working talent of the community, within and outside of the congregation. As St. Mark's was becoming a separate establishment, the problem of how to do the best possible for the close neighbourhood of the church came up for earnest discussion. All along through its history St. Andrew's had kept a watch over the people of its environment. In the old days the Simcoe Street Mission School, under the charge of Mr. MacMurchy, played its useful part until the erection of the main church building. But alongside of it and continuing long after it, a work went on quietly but vigorously—the work of grappling at close quarters with vice and ignorance, whose outcome now stands before the world as the St. Andrew's Institute. The story of its progress sounds like a romance. Indeed, the full telling of the tale might

make a first-rate book for the reading of young people, with the title, "The Dorset School: a true Romance of Faith and Works." I shall endeavour to give an outline of the story, inasmuch as Mr. Macdonnell and his co-workers have left no worthier monument than St. Andrew's Institute.

It was in 1870, a few months before Mr. Macdonnell's induction, that Miss Isabella Alexander took for a time a class of boys in Mr. MacMurchy's mission school. She was attracted toward one of them, a poor little "arab" named "Eddie," whom she traced to a haunt of poverty, filth and vice in a large tenement house in Dorset Street, a by-way that runs from King to Wellington between Simcoe and John streets. The house was at first a barracks, then a sort of tavern called "The London House," but now was occupied by twenty-five families, many of them composed of thieves and abandoned men and women. She found it hazardous to go there unattended, and though greatly drawn to the place she felt herself for a year obliged to relinquish the idea of any permanent work within its precincts. Eddie, however, continued to attend the school until, with his father, a drunken shoemaker, he removed from the city. She was touched by his "staying behind" at the close of school to say good-bye to her. After a long inward debate she resolved at all hazards to try what could be done for the reclamation of the London House and its neighbourhood. In her own words*: "I could not get

* The account of the earlier years of the mission I have largely compiled from a record drawn up by Miss Alexander herself,

the place out of my mind. Often in winter nights I have pictured those miserable children shivering under their scanty bed-clothes, and I longed to carry just a little sunshine to their poor sad little hearts." In company with a lady belonging to the Alexander Street Baptist Church, she ventured to survey the field once more. They found that some of the more dangerous characters had been cleared out, but the remainder were for the most part sunk low in poverty, wretchedness and sin. Eddie's old quarters were found to be available for the purposes of a school-room. They were now tenanted by six children between the ages of four and fourteen, whose mother was in prison, and whose father would often, when in drink, turn them out in the night-time to sleep in the cold passage-ways. A "Sunday school" was held on Saturdays, with an average attendance of about twenty. Unwonted Christian sympathy and kindness attracted the half-famished, half-clothed children. An answer given by a little girl of eight, the daughter of an abandoned woman, told the secret of most of the sorrow and shame of the London House. The class was asked why they thought Adam and Eve were so happy in the garden of Eden. She replied for the rest, "There was no whiskey there." They were greatly impressed by the singing, and the bigger ones would sometimes gather the little ones in the evening on the staircase, and would sing over together the hymns they had learnt at the school.

During the second winter a "mothers' meeting" was held, with the result that during the season

“about fifty dollars were saved from drink and waste to be spent in clothing” which the mothers were helped by the teachers to make. A night-school was also attempted; but boys from outside came in, overpowered the would-be pupils, and threw the seats out of the windows. Hence the effort was temporarily abandoned.

The “Sunday school” also Miss Alexander was obliged to demit for a time, upon the retirement of her associate. She had in fact not had a chance to do the most effective work, since she had on Sundays been teaching a real Sunday school in a distant part of the city. But soon she found an opportunity to devote the Sundays to the London House, and now returned to her task with greater confidence than before. It was still uphill work. A lady who had been trying to teach the children, was one Sunday pelted with mud, and her dress was destroyed with chalk. They told Miss Alexander that the teacher was cross, and they *had* to do it. A decisive step was gained when the meeting-room was papered and adorned with pictures. The children began to look upon it as their own. The boys then thought the roof very dirty, plastered it themselves and white-washed it three times; they also bricked up and plastered the fire-place to keep out the cold, and one Sunday Miss Alexander found a square of carpet on the floor for her to stand on, and an ornamental hanging on the old mantel-piece.

The work was now (in 1876) placed on a much more promising basis. The one class increased so

greatly that more friends were called in to assist in forming and teaching new classes. St. Andrew's Church having just been established in the near neighbourhood, Miss Alexander asked Mr. Macdonnell to take up the mission. He heartily agreed; and the enterprise entered, early in 1877, on the stage of systematic organization with a strong society at its back. Further space was found necessary for the accommodation of the children. Other rooms in the London House were hired and fitted up with benches and desks. The time had now come for the establishment of an evening school which might be expected to "stay." Miss Alexander still continued to teach in both schools, but separate superintendents were appointed both for the Sunday and the evening school.

Before the close of 1877 an important step was taken in the founding of a Penny Savings Bank. These three functions formed the foundation of the "Dorset Mission," and have remained its central features through all changes of name and place during its history. At the end of that year there were in the Sunday school nine teachers and seventy-nine pupils on the roll, gathered not only from the London House, but from several of the neighbouring streets. Rev. R. H. Hoskin, an elder of the church from 1876 to 1879, was the first superintendent, but he was soon obliged to retire on account of ill health, and his place was taken by Mr. John T. Small, who in his turn was succeeded in the spring of 1878 by Mr. Hamilton Cassels. The same unwearied worker was in charge of the evening school from the first. It

met twice a week. Soon the number of pupils had to be limited to forty on account of the lack of accommodation. Mr. Cassels naively informs us in his first report that this number was still further limited, through the wholesome provision soon found to be necessary whereby each pupil was asked to contribute five cents to make them feel more independent. This principle also has survived to the present time. Very suggestive is the statement that the teachers are not all adherents of St. Andrew's church—another condition which has always been maintained, to the benefit of both teachers and taught and the cause of Christian union in Toronto.

The Penny Savings Bank had been started under the auspices of the "Young Men's Association" of St. Andrew's. Besides the direct object of its foundation it served the extremely useful purpose of giving the young men some more practical interest than reading or listening to recitations, essays, debates and lectures which formed their main occupation as a society, in connection with the "Ladies' Association." At the close of 1877 the number of depositors had amounted to forty-one, the average amount deposited being \$2.40 for each bank night.

It may readily be imagined that these auspicious beginnings of a noble work for the poor and the out-cast, following so closely upon the establishment of the church close beside the mission district, were a great inspiration to the young pastor of St. Andrew's. The very nature of its origin and its early struggles formed a basis of trust, and gave a stimulus to per-

sistent effort, which never failed of their rightful influence upon the mind and heart of minister and people. From year to year the mission developed, steadily forming new points of wholesome contact with the societies of the Church, and utilizing the worthiest gifts and energies of young and old alike. Not that there were no set-backs or discouragements. The "romance" of such a work is not found in the process but in the results, in the unity of purpose which pervades the whole, in the overcoming of difficulties, in the fulfilling of high expectations, in the casting out of evil and the bringing in of good. In such a work the obstacles are the greatest known to any moral enterprise, and checks and rebuffs are often the order of the day. But the workers were intelligent, faithful and hopeful, and their work became in many of its features an illustrious success. The minister, who kept close watch upon everything, was himself a constant inspiration as well as the wisest of guides and counsellors, full of tact and sympathy, and infinitely patient. Among the helpers in one form or another, at one time and another, were found nearly all the St. Andrew's people who were worth more to the Church than the dollars and cents they contributed or the pew-holdings they occupied at the Sunday services. Certain names have to be mentioned on account of special prominence, but this is in a manner accidental; and in many instances the least known and most unobtrusive work was the most effective.

For a time it was the Penny Savings Bank that

progressed most rapidly. After a few months it was transferred from the London House to an office in 166 Simcoe Street, where the number of the deposits soon ran up into the hundreds. The "Dorset Schools," as they long continued to be called, were not allowed to remain in their original home after January, 1879. For over a year they were hard put to it for suitable accommodation.

The following extract from a copy of the *Globe*, printed near the end of 1879, will show some of their aims and needs:

"One of the saddest conditions of city life is that the thoughtful must needs witness boys and young men drifting into evil ways without an effort being made to save them. Neither as to the number nor the gracelessness of the roystering young hoodlums that throng the streets is Toronto behind other cities of the same size: and their number and gracelessness seem to increase in about equal proportion. So far very little has been done in the way of giving the better-disposed of these unfortunate youngsters a chance to get quit of their evil associations. Night-schools have done wonders for a few isolated individuals, but the numbers who have been benefited by night-schools are so small in comparison with the seething mass of degenerating fellow-creatures as well-nigh to strike dismay to the hearts of those disposed to grapple with the subject. But there are some courageous Christians among us who will not cry craven at any difficulty when there is good, however little, to be done. It has long been felt that the

usefulness of the night-schools might be immensely increased if something could be done to keep the attendants from neutralizing on the other nights of the week the good they derive on the nights when the schools are open. A determined effort is now being made to provide a place to which the boys may resort any evening, and where they will find some sort of instruction or entertainment awaiting them. Nearly all the boys are now driven to saloons, cheap dancing halls, and various questionable places of amusement, for the simple reason that the choice lies between those places and the street corners. The persons having the matter in charge find a difficulty in obtaining the room or rooms which it is necessary for them to hire for the purpose. They are not unwilling to pay a moderate sum for accommodation, but there ought to be sufficient liberality among our house owners to prompt the offering of rooms for the winter free. If there be any person willing to give or let for a moderate price rooms fitted for the accommodation of fifty or sixty boys, he will perhaps communicate with Mr. Hamilton Cassels. As the boys for whom this particular set of rooms is wanted are those who attend the night-school now held at New St. Andrew's Church, the rooms should be somewhere near Queen and Simcoe streets. The project is not a denominational one in any sense, the persons engaged in it being themselves of various forms of religion. No doubt when the project is once started steps will be taken to establish similar places in other parts of the city."

The Sunday School was housed for a time in one of the rooms of the Toronto, Grey and Bruce Railway free of charge, then in the church Sunday school room, where the evening school was also temporarily accommodated. Early in 1880, however, the Session decided that a special building should be rented, and a grant was voted by them for that purpose. This was in a large measure provided for by the Young Men's Association, which thus added a responsibility for the maintenance of the schools to its management of the bank. The schools were then transferred to the premises at 168 Adelaide Street West. Here the bank was also lodged, and the building became the centre of the local mission interest till 1885.

Here is a poster of this era which speaks for itself :

DORSET SCHOOLS—FREE !

NIGHT-SCHOOL

Open every Tuesday and Thursday from 7.45 to 9.30 p.m., for boys who are unable to go to school during the day.

CLASSES

Every Tuesday and Thursday from 3.30 to 5 o'clock p.m., for girls. Plain sewing and mending taught.

FREE CONCERT

Every Saturday evening from 8 o'clock to 9.30.

PENNY SAVINGS BANK,

Under the management of the St. Andrew's Y.M.A., carried on in the same building, and open every Saturday from 7 to 9 p.m.

SUNDAY SCHOOL

Open every Sabbath from 3 to 4.30 p.m. There is a library in connection with the School for the use of the children.

NO. 168 ADELAIDE STREET WEST.

All Welcome who desire to improve themselves.

Thus the second stage, still more or less tentative, was passed. The mission had become consolidated and centralized; and for its increased efficiency and brighter prospects, the workers thanked God and took courage.

The Dorset Sunday school still found its quarters too strait for it, but struggled along till a more commodious house was found in 230½ Adelaide Street, whither the whole of the mission work was transferred in 1885. In 1881 Mr. Cassels demitted the charge of the night-school, and was succeeded by Mr. James Strachan, who has ever since been doing a noble work for the education and reformation of the ignorant and the vicious throughout the bounds of the mission. In October, 1882, Mr. Cassels having assumed the charge of the main church school, the Dorset Sunday school also came under the charge of Mr. Strachan, who has continued at the head of it and has seen it grow into a community of two hundred souls. In November, 1881, a "Dorset sewing class" for girls was formed.

During 1884 and 1885 the night-school was deprived of the services of Mr. Strachan, his place as superintendent being taken by Mr. Samuel Moore. Upon his resignation in 1886 Mr. Cassels and Mr. Strachan assumed the joint direction. At the end of that year the Savings Bank had a balance on hand of \$3,237 after a total number of transactions of 5,179.

From 1887 to 1890 the night-school was conducted on alternate nights by Mr. Strachan and Mr. John Muldrew, one of the most earnest promoters of the

mission work until his severance from the congregation in 1893. By 1889 the number of pupils on the roll of the Sunday School was 150, and the classes could not be properly divided on account of the imperfect accommodation. A Bible class or "Young Men's Club" was conducted by Miss Emma George (now Mrs. Strathy), who had been a most devoted and successful teacher from the beginning of the organized mission. This class has remained one of the strongest and most encouraging functions of the school. As an outgrowth of the night-school the famous "Harmony Club" was formed early in 1887. It was made up of a number of the senior boys of the school, who purchased their own music, and performed at first under the direction of Miss Spence, and later under that of the Misses Walker. Their concerts aroused much enthusiasm and helped to raise the ideals of taste and culture among the boys of the institution.

Thus it was felt toward the close of 1889 that, with better opportunities and facilities than any previously afforded, the Dorset Mission would have indefinite scope of development. The mind of the minister, in that busiest of his years, agitated as it was with the cares and perplexities that unexpectedly attended the establishment of the new congregation of St. Mark's, was also drawn out strongly toward the other section of the district included in the old parish of St. Andrew's. Significant from this point of view is a letter written on September 18th, 1889, to Miss Machar, in which he says:

"After a good deal of hesitation I have resolved to

begin a weekly service for the special benefit of the poor and neglected in the parish which has been assigned to St. Andrew's Church, and which includes some pretty bad streets. The members of my Young People's Association have agreed to canvass these streets and invite the people to come. We are to make a beginning on Thursday evening next. I did not announce the meeting on Sunday, because I then might have had the room filled with people coming to see how the attempt had succeeded. Indeed I am asking members of the congregation to stay away unless they bring 'neglected folk' with them. I intend to try to preach very simply; and I trust the Master will bless this effort to reach some of the wanderers."

When Mr. Macdonnell attempted of set purpose to "preach very simply" the effort was apt not to be very successful. His preaching was always simple in a certain sense; but the forms of expression were those of a logically correct thinker and a trained rhetorician. To consciously break through his wonted modes of conceiving and uttering truth, was to cripple and hamper him, and prevent that perfect spontaneity of speech which is essential to the highest power. Before half-cultured people he was at his best when out of the pulpit and in the more sympathetic atmosphere of the school or the club-room. The scheme hinted at was not persisted in; but the interest thus betrayed was thrown into the channel of effort indicated by the newest development of the Dorset Mission.

It will have been observed how the Men's Association* had gradually assumed the responsibility for the management of the educational and financial work of the Dorset Mission. Its active members were all earnestly interested in one department or another of its increasingly diversified work. At the meetings of the Executive Committee, large and daring designs were now being mooted.

The matter was brought to a head at a gathering of Association men and Mission workers held at the manse on December 20th. The project of a new building was discussed; a lot on Nelson Street, deemed to be eligible, was to be looked after; and \$1,625 were subscribed on the spot.

Five days thereafter the eventful Christmas day meeting was convoked. It was a notable gathering—elders, managers, business and professional men, crowded the managers' room. Mr. Macdonnell stood at the end of the table; a glow of enthusiasm, unwontedly bright even for him, was upon his face. He told of the enlarging scope of the mission work, and the hopes and aims of the new movement. He spoke hurriedly, for his time was short. The response was prompt and decisive. The subscription was continued. Prominent in the lengthy list were these items: "John Kay, \$1,500; John Kay, Son & Co., \$1,000."

*The name was abbreviated in 1883, in imitation of the "Women's Association." The latter more democratic and appropriate title was chosen after a combination of the "Ladies' Association" and the "Young Ladies' Association" had been effected.

At the ensuing annual meeting of the congregation held on January 29th, 1890, after the minister's return from the Pacific coast, the new project was endorsed, and the Men's Association was authorized to appoint a committee to receive further subscriptions and proceed with the erection of the proposed building, under the direction of the Board of Managers. The subscription list ran up to nearly \$13,000 before May 1st, when work upon the building was begun.

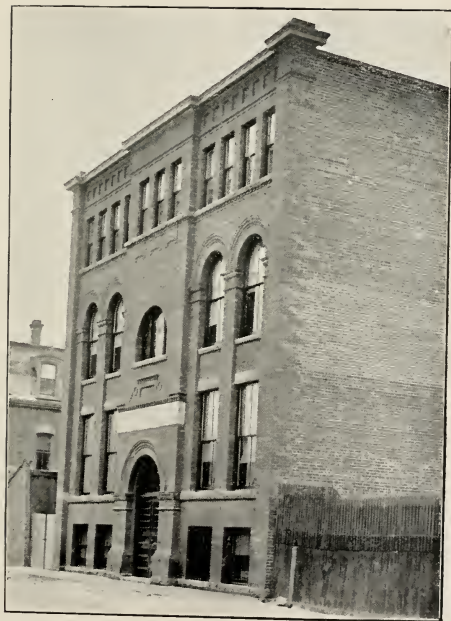
On Dominion Day, 1890, at 10 a.m., the cornerstone was laid. Mr. John Kay, the venerable Chairman of the Board of Managers, and the chief financial promoter of the enterprise, laid the stone. Among those present was Miss Alexander, like Jeanne d'Arc at the coronation at Rheims, modestly rejoicing at the crowning of the work begun in faith and hope twenty years before. Addresses were delivered by Mr. Cassels and other representative men. In November the building was ready for use. On the 22nd of that month the formal opening took place. Mr. John Kay presided. After a short dedicatory service by the minister, speeches were made by Sir Daniel Wilson, President of Toronto University, Prof. Goldwin Smith, and Rev. Drs. Parsons and McTavish. On Sunday the 23rd the large school-room was occupied for the first time, the pupils of the main church school being also present, when the minister delivered an impressive and touching address. On Monday evening a meeting was held for women and girls, Mrs. Macdonnell presiding. Addresses were given by Mrs. John

Harvie, the eminent philanthropist, and the Bible Reader, Miss Gardiner. On Tuesday evening a meeting for boys was presided over by Mr. John I. Davidson, and addressed by Rev. Wm. Patterson, of Cooke's Church, Dr. Daniel Clark, and Mr. Massie representing the St. Andrew's Session.

Thus the "St. Andrew's Institute" came into being. In the words of the minister, this "is the goodly tree which has grown from the little sapling planted amid such unfavourable conditions in Dorset Street. May many weary wanderers find rest and refreshment under its spreading branches! We have planted and watered: may God give the increase!"

The total cost of the structure and land was \$17,152. The building is apportioned as follows: In the basement are a gymnasium, swimming bath and kitchen. On the first floor, besides the large school and assembly-room, there are the library, the savings bank, and an infant class room. On the second floor are club and reading rooms, and small class rooms for young and old of both sexes. On the third floor are the living rooms of the caretaker's family and of the Bible Reader.

As has been said, the Sunday school has had Mr. Strachan as its superintendent since 1882. In 1891 he again assumed the undivided direction of the night-school as well. In 1892 this responsibility was shared with him by Mr. E. H. Walsh, one of the most self-sacrificing friends of the institute, whose services, helpful in many ways, have been most conspicuous in connection with the gymnasium. In 1893 the impor-



ST. ANDREW'S INSTITUTE.



tant duty devolved upon Mr. Walsh alone. In 1894 Mr. Dugald Macgillivray, who had been a teacher in both schools since his arrival in Toronto in 1889, was entrusted with the position. When he removed from the city in 1895, he was succeeded by Mr. Geo. A. Keith, also a teacher from earliest manhood, who still remains the honoured and trusted head of this vitally important department of the work of the Institute.

Finally, attention may again be called to the great, the really indispensable services of the Bible Reader, who is a deaconess as well. It is she who most of all brings the home-life of the needy, the suffering, or the depraved of the district into contact with the beneficent forces of the Institute. Miss Gardiner was obliged, for family reasons, to remove from the city in 1892, since which time her priceless services have been admirably continued by Miss Cecilia Strauchon, for many years one of the most devoted of the select and noble band of female workers of St. Andrew's.

Both the Sunday school and the night-school have steadily increased in numbers from the day of the opening. The average attendance at the former is now over two hundred, and at the latter close upon one hundred. Each of these is a nucleus of a varied religious and educative activity. It is perhaps the civilizing influence of the Institute that is most observable with the rapid flight of time. Visitors who look upon some of the rudest and roughest boys of the district are surprised to find them made over into true "young gentlemen" when they next visit the Institute. Girls are fitted to make new homes hap-

pier and more comfortable than those from which they came. Of first-class value as a disciplinary influence is the gymnasium, to which none are admitted but those who attend the night-school regularly. A similar test of good conduct is a condition of participation in the annual midsummer excursion, which is one of the great events of the year to all the "good boys" of the school. An annual dinner is now given to the lads in the winter season, to which the senior boys contribute some of the oratory. A committee of nine boys now assists in the management of the school, the selection of this committee being made by the boys themselves. Lastly, the boys edit and publish a monthly journal, *The Institute Reporter*.

The Penny Savings Bank has risen to a balance of about \$6,000, standing to the credit of nearly six hundred depositors. One family accumulated the sum of \$2,200, and was at length advised to invest elsewhere.

Of other branches of the work carried on in the institute—the Young Men's Club, the Macdonnell Club, the Girls' Own Club, the Sewing Classes, the Mothers' Meetings—there is no space left here to say anything except to pronounce them very good, and to wish them God-speed. Of all the agencies of the Institute it may be affirmed emphatically that they furnish unlimited scope for the exercise of even more energy and talent than have as yet been devoted to them.

Mr. Macdonnell's attitude toward this great work,

and his interest in it, may perhaps be shown here best by giving the words of two of the most earnest and successful of the Institute workers, who have already been mentioned in this hurried sketch. Mrs. (Emma George) Strathy writes to Mrs. Campbell :

“In connection with Mr. Macdonnell and the work at the Institute, I think what strikes me most is the unfailing sympathy with which he always listened to our plans. In the early years especially, many of them were crude and impossible, but he never chilled our enthusiasm, and he always encouraged us. His power of raising his audience to his own level always struck me when listening to him addressing the boys. In the days of the old ‘Dorset’ his audience was often a very turbulent one when he began to speak, yet he invariably secured their respect and attention. The same thing was very noticeable one winter when, through the kindness of one of the members of St. Andrew’s Church, we gave a free supper every Sunday evening for some months to the men in the cheap lodging-houses in the neighbourhood. The men who thronged the room on those occasions represented probably the lowest element to be found in any Canadian city. Mr. Macdonnell came several times to the little service held after the tea, and his addresses have always remained in my mind as models of what such addresses should be—full of the Gospel and of the spirit of brotherliness, and without a trace of that condescension that spoils such addresses so often. One man was heard to describe the room to another as ‘the place where

they give you a good cup of tea, and treat you like a gentleman'; and I have often thought that the words Mr. Macdonnell spoke, and the spirit in which he met those men, must have influenced them if any man or any words could.

"I have gone to Mr. Macdonnell at all times and on many errands. I never knew him when he was not able to give thought and care to each individual case, as though it were the one responsibility he had to carry. For two winters he spoke once a month to the members of the Sunday Afternoon Club at the Institute, and his words are still remembered and quoted by men who, belonging to different churches or no church at all, yet spoke and thought of him as 'our minister.'

"The day of his funeral, I overtook one of the night-school boys painfully climbing the steps to the church gallery, disabled by a lame foot. Without thinking, I said, 'Oh, you shouldn't have come up all these steps;' and I felt ashamed when the boy said, 'I wanted to come; he did lots for us.' Each of us remembers different things—the word of cheer when we were down-hearted, the word of warning when we were mistaken, the ceaseless stream of work and thought and prayer we were privileged to catch glimpses of, and that formed for us an endless inspiration."

Mr. Dugald Macgillivray expresses his estimate in these terms:

"Immediate, or more remote, his influence was undoubtedly the motor which supplied the current of

the various Christian activities, first nurtured in the old Dorset Mission, and now carried on to such a degree of completeness in the Institute. I have not heard that anyone was ever told of his own precise ideas as to how the work should be done, or what scope it should take. With regard to both, I have no doubt at all that he had very clear and positive views; and if we were to seek a reason why he always maintained a certain reserve it would be, that that which was being done was, under all the circumstances, the best means to the end he had set for it. He showed a clear preference that the work should be primarily among the young, who would, with the best results, be influenced by the workers who, in the main, were themselves but young people. He believed that the pressure *upward* in the homes of families who, through social or economic conditions, had lapsed or grown careless was more effective than a pressure *downward*; and so, by teaching and training the boys and girls, the fathers and mothers might be taught, too.

“As a minister and pastor he knew only too well the painful indifference, often linked to low living and low thinking, which was but too common in the neighbourhood. The ordinary machinery of the church was not enough to arrest the attention of such to her services. The minister was convinced, the church being there, that they should come to it, and any proposal to hold preaching or devotional services in the Institute for them—in effect, to make it a mission church—always met with his firm objection.

“I do not know that he had much sympathy in later years with mission churches of that kind at all; and I suppose the grand thing about the ‘Augmentation Scheme’ to him was that by the help of the *whole* Church the weak cause got its own autonomy and *independence*.

“Toward those who carried on the various work in the institute he was unobtrusive, while always ready to participate in any matter wherein his advice or assistance was required. There, as in other things, he did not spare himself, nor think that gifts, so singularly noble, were unworthily bestowed upon even the smallest details of the several departments.

“He lived the life of the love of Christ; he had convictions deeper than the creeds; he had an exquisite moral balance, and his right thinking made right speaking and right living. We saw the richness of his life, and felt the power of his goodness.

“For the boys and girls he had a strong sympathy and affection. He felt himself that he did not always make them realize this, for, although simple and direct in his own speech, he had not learned that peculiar quality in theirs. His manner with them was usually grave, and his instruction was oftener stated direct than by means of illustration or story. For the present, he believed in discipline and restraint, that there might be true freedom and self-control in maturer years. His interest in them gave him a wider interest in those of the whole city. He publicly advocated the opening of free playgrounds, and characterized it as outrageous that lads had not where to

engage in a race or a game of ball without fear of arrest. I have heard him in private approve of the principle of the Curfew, and deplore the evils to city youth of late hours on the corners of our badly-lighted back streets. He believed it would be better in this way to arrest the vicious tendency before it assumed the shape of crime; and that it would be found more effectual in the suppression of offences, and more economical than the best organized system of punishment."

CHAPTER XXXII.

TRAVELLING FOR HEALTH.

MR. MACDONNELL'S work in 1890, though not so distractingly varied as that of 1889, was not decreased in volume. Campaigning and council work for the Equal Rights Association still demanded much of his energy. He preached three times a Sunday more frequently than was good for him. Indeed, on one midsummer day (June 29th) he preached four times—a feat not often attempted in these degenerate days. The exhausting midwinter trip to the Pacific coast being constructively a holiday, he did not deem it well to absent himself from Toronto for a long vacation, but contented himself with a ten days' trip to Lake Joseph, taking his two boys, James and Logie, with him.

The Assembly of 1890 met in Ottawa. Among its proceedings it took cognizance, as in the preceding year, of the clerical usurpations against which the Equal Rights agitation was directed; and here Mr. Macdonnell was again active. He also carried through an overture from the Presbytery of Toronto, the principle of which had originated among the young men of

St. Andrew's, looking to the formation of young men's Home Mission societies in the several congregations of the Church. He preached in St. Andrew's Church, Ottawa, on June 15th, on "Ye are the salt of the earth." A venerable minister of the Maritime Provinces said to the writer about a month thereafter: "I do not approve of Mr. Macdonnell's sentiments on temperance, and I am a lame man; but I would walk five miles at any time to hear that sermon over again."

For a month from August 27th, Mr. Macdonnell was absent from Toronto again, visiting the North-West, but upon a different mission. He had been deputed by the Assembly to visit Prince Albert in company with Rev. Dr. Warden, of Montreal, to inquire into the affairs of the Nisbet Academy at that place, and other matters concerning the work of the Church in that district. Two more earnest and experienced Home Mission men it would be hard to find; and this congenial companionship made the trip of great value as well as interest to both of the travellers. Mr. Macdonnell's note-book is full of details of this work and its needs in the various localities visited by them, as well as observations on the condition of the country during that most favourable season of the year. They had the distinction of arriving in Prince Albert with the first train on the road that made its way as far as the station.

It was in 1890 that, the flood-tide of St. Andrew's outward prosperity began to turn. The most serious

symptom was the loss of members by their removal to residences remote from the church building. This was the time just after the height of the "boom" in Toronto, and house-building was going on rapidly within the newer portions of the city. For the first time in the history of Mr. Macdonnell's ministry the communion roll marked a decrease as due to ordinary causes. That the church was prospering spiritually was shown by the addition of fifty-nine new members during the year. But the removals were more numerous still. At the close of 1890, the twentieth anniversary of the minister's induction, he gave an historical review of the life and work of the Church. He notices this decline in the membership, but rejoices that the balance is still on the side of progress, in view of the fruitful activity manifested on every side.

Early in 1891 there were abundant signs that Mr. Macdonnell's health was being seriously affected. The lack of vigour which showed itself after the western trip of a year before was becoming more marked. This, however, would have been disregarded by himself, as far as public activity was concerned, if it were not for the appearance of a special symptom which could not be so easily ignored. It had for nearly two years been observed that his voice had not its habitual strength. After long and frequent speaking it more than once became alarmingly husky. Now, toward the end of January of this year the symptoms threatened to become chronic.* Brief resting and medical treatment were of no avail, and on

February 28th the Session appointed a committee to arrange for a "furlough." As soon as the matter began to be discussed a few gentlemen in the congregation, whose kindness the minister constantly remembered ever after, insisted on defraying the expenses of a lengthened trip abroad. It happened that one of the new Canadian Pacific steamers, the *Empress of Japan*, was soon to sail from Liverpool by the Mediterranean and Suez route to China and Japan, where she would begin her trans-Pacific voyages. Mr. John Kay, well known to the readers of this memoir, with his second son, Frank, and Mr. David McGee (already mentioned as a former elder of St. Andrew's) were to make the tour of the world, using this steamer as the chief means of travel. Here was just the chance for Mr. Macdonnell, if he would join the party. His chief hesitation was due to the desire that Mrs. Macdonnell, whose health also was in need of recuperation, should not be left out of the programme. It was not possible for her to accompany him so far. For this and other reasons it was decided that he should not make the whole of the round trip, but should return from one of the Asiatic points of call to Scotland, whither she should repair later. There they could have a restful visit among the old friends and pleasant scenes of the north.

At a crowded prayer-meeting on March 11th he gave an affectionate and hopeful farewell talk. The next day he left Toronto in company with the Kays, many friends being at the station to say good-bye.

The fellow-passengers sailed by the *Servia* from New York on March 14th. The trip was greatly enjoyed by Mr. Macdonnell, and the effect of the change upon him may be judged by this sentence, from a letter written to his wife near the close of the passage (March 20th): "After supper Frank Kay and I paced the hurricane deck till 11 p.m., enjoying the strong head-wind, against which we could almost lean without falling, and the spray dashing over the bow as the great ship plunged trembling into the trough of the sea. It is glorious; and oh, how well I am! I have forgotten that I have a throat, and as for the rest I am kept in prime condition by abundant exercise in the best air of the universe. Thanks be to the Giver of all good, to our heavenly Father, for all His loving-kindness." He had so far forgotten that he had a throat that on the same evening he read at the "concert" the "Chariot Race," from "Ben Hur." On the next day (March 21st) he writes: "My heart is full of thankfulness for the pleasure and comfort of this prosperous voyage. . . . I have realized how near we can be in spirit to the beloved ones who are thousands of miles away. Then I am sure there is no time at which we are nearer than when we pray for one another. I always have a quiet half-hour in my stateroom after breakfast before going at my German book, and I do not think I have ever before so much enjoyed the remembering of you all, and of the sick and afflicted in the congregation, in prayer." The "German book" to which he alludes was a volume

by the late Prof. Delitzsch, of Leipsic, "Ein Tag in Capernaum." He was always very much interested in the Sunday services on his ocean trips, and never failed to mention them in his letters or his notes of travel. On March 22nd, as no official service was arranged for, he preached in the music room just before the passengers were ready to land.

An incident, commonplace enough in itself, which took place in Liverpool on March 23rd, is too characteristic to be omitted. It is his own naive description: "As I returned to the hotel I met a crowd of decent-looking emigrants, with bags, boxes and bundles of every conceivable shape and style in their hands. In the rear was a very tired-looking woman, with a baby on her right arm and a very heavy basket in her left hand, while a three-year-old child was hanging to her skirts. Acting on the impulse of the moment I turned after her, and asked her to allow me to carry the basket. She demurred, probably thinking that I might run away with her worldly goods; and therefore all I could do was to carry the big basket along with her. I found she was a German, and I aired my imperfect German during our walk at the tail of the procession. We brought up at a place where a meal was to be served to the crowd—at least so I suppose—and I quite enjoyed the hearty *Ich danke sehr* of the poor woman, who was now quite free of any suspicion. Indeed, I think she would have trusted me with the baby if we had had farther to go." There was only one person in the world to whom he could speak of acts like this, or indeed of any personal achievement of his own.

Of the railway journey to London, on March 24th, the following refreshing observation is made: "How much better to be looking on the pleasant country between Liverpool and London than to be getting a headache in the lecture-room of St. Andrew's Church!" The allusion apparently is to the wearying Home Mission Committee meetings, which were regularly held in the place of varied memories thus alluded to.

Arriving in London, on March 24th, one of his first duties was to consult with Dr. Lennox Browne. When this gentleman—a man of few words—turned on his reflector and made his inspection, he exclaimed, "Oh, what a condition of the throat!" On further examination it was found that there was an obstruction in the right nostril, which would have to be removed by a special operation. Until this could be done the patient was free to "knock about the city," to use his own phrase. This he did by looking up old friends, visiting the Doré Gallery, and hearing the "Messiah," in Albert Hall, on Good Friday. A programme for the intervening (Easter) Sunday is given as follows: "To-morrow I hope to hear the music in the Abbey at 10, Boyd-Carpenter preach at 11, Dean of St. Paul's at 3.15, see a children's procession in some High Church at 4, and Spurgeon at 6.30. If I can get in one or two more 'events' without breaking the Sabbath beyond possibility of repair, I will let you know!" He did not.

On March 31st the expected operation was performed successfully without anæsthetics, by the

sawing out of a bony protuberance in the right nostril. After a few days' nursing in a private hospital, and a slight operation on the uvula and pharynx on April 6th, the results of the treatment were pronounced very satisfactory. It was also found, as a matter of course, that the throat had not had fair play in speaking; and Mr. Macdonnell was sent by Dr. Browne to Dr. Emil Behnke, a joint-author with him of a valuable little book, "Voice, Song and Speech." With the latter he had, in the meanwhile, two lessons in "voice production," that is, took breathing exercises, a process which, following up the operations, were of essential benefit for the remainder of his life.

He returned to Liverpool on April 10th. There he met the Kays, who had been in Scotland in the interval, as well as Mr. McGee, who had come over by a later steamer. The *Empress of Japan* sailed the next day (11th). The voyage was greatly enjoyed, the stops and visits on shore most of all. They landed at Gibraltar on April 16th, and spent the whole day there. Another stop was made at Naples during the 19th and 20th. Here visits were made to Vesuvius and Pompeii, and letters were received from home.

Port Said was reached on the morning of April 24th. Thence an excursion was made to the Pyramids, under the auspices of Messrs. Cook and Son. The first stage was a four-hour trip to Ismailia, in a small steamer. At 5 p.m. the train started thence for Cairo, passing through the land of Goshen and

near Pithom, the recently discovered "treasure-city" of Pharaoh, and the battle-field of Tel-el-Kebir. Cairo was reached at 9.30. The next morning a party of eight was made up. Two mosques were visited. "Thence," he writes, "we drove by the boulevard Mehemet Ali to the citadel. Who are these sentries pacing up and down at the gate-way? No Egyptians these, but unmistakable British red-coats. There sounds the bugle, and somehow a thrill goes through one's veins." After lunch the party divided, and took carriages to the Pyramids. On their way the Museum was visited, and among other antiquities the face of Rameses II., the Pharaoh that "knew not Joseph," was seen and admired; for it is a strong face, that of one of the greatest conquerors and builders of the ancient world. After an hour in the Museum they drove upon a well-made road under fine trees, which afforded grateful shade, driving in the hottest part of the day to the pyramids of Gizel. Here the wonders of the largest, if not the oldest, tombs in the world were duly explored. The first and hugest, that of King Cheops, also the most ancient, claimed chief attention, the Sphinx, not far from the second pyramid, receiving also its due share of wondering admiration. A ride on camel-back was taken from the Sphinx to the Great Pyramid. The account of the visit reads thus: "We were besieged by Arabs who wished to take us to the top of the pyramid. None of our party made the ascent. For my own part, prudence prevailed over enthusiasm, and considering the probability of finding the steps

of the pyramid a *sudatorium*, from which I should descend to face the risks of a drive of eight or nine miles in the cooler evening air, I perpetrated an act of heroic self-denial, for which I trust I shall get due credit from those most interested in my welfare."

During most of the trip down the Red Sea, otherwise enjoyable, the heat was very great and enervating. The Gulf of Aden was entered, and the immense cliffs of Cape Guardafui passed on the morning of May 2nd, the Red Sea voyage thus lasting five days. Colombo was reached in the morning of the 8th. Here and at Kandy the novelties of the tropical island, and the half-Asiatic, half-European civilization afforded much entertainment. A good friend was found in Rev. Mr. Watt, of the "Scots Kirk." On the 9th the *Empress* left for the farther East, bearing with her the Kays and Mr. McGee. In spite of the curious and instructive sights Mr. Macdonnell began to be very homesick. It was not until the afternoon of May 14th that the Peninsular and Oriental Company's steamer *Paramatta* took him on board for the return voyage. A landing was made at Aden on the 21st. Thus far he had contrived to secure a state-room for himself, thenceforth he was to be one of three room-mates. The heat was not so intense through the Red Sea as he had feared, but having had "prickly heat" for a fortnight before entering it, sleep was hard to get. Port Said was reached on the 27th. The rest of the trip to England by way of Brindisi, Malta, and Gibraltar, where stops were successively made, was

not very eventful. At Brindisi a cable despatch was sent to Mrs. Macdonnell, "Homeward, *Paramatta*"—a curious instance of the associations of the word "home," as blending the old home-land and the new indistinguishably. Months afterwards, in the course a sermon in his own church in Toronto, speaking of the other Fatherland, the home of the soul, he dwelt on the longing that many weary sufferers have to enter upon its rest, and he used his own experience on this voyage as an illustration. He related how, when he came on board the *Paramatta* at Colombo, he ran at once to the farthest end of the ship, and stretching out over the bows, cried out, "Home, home!" He had a singular incapacity of enjoying himself when away from home, without the companionship of some intimate friend, and, though pleasant acquaintances were made on this return voyage, he probably never suffered so greatly in his life from this special form of loneliness.

He reached London on June 9th by way of Gravesend. On that day he notes, "Delicious, fresh green grass and leaves." He now received some supplementary treatment of the throat by Dr. Browne, and several additional "voice-production" lessons from Dr. Behnke. Of these he writes on June 17th to Mrs. Macdonnell, "Passenger on board SS. *Sardinian*, Londonderry, Ireland": "I came away yesterday from my visit to Lennox Browne lighter of heart, for he told me I should not require any further treatment. . . . I have had this morning my last lesson from Mr. Behnke. He also says that I

do not need any further instruction—only to practise what I have learned. I think I have got hold of his principle.” He also writes of the impression produced in England by the death of Sir John Macdonald, and of having attended the Memorial service in Westminster Abbey on 12th inst., adding, “The death of Sir John makes a great change on the face of Canadian politics. In spite of all his faults, he has made a deep mark on the history of Canada, and has served his country devotedly.”

Mrs. Macdonnell had left Toronto on June 8th by steamboat for Montreal, taking thence the *Sardinian* for Liverpool on the 9th. It was at one time feared that the plan so well arranged might not be carried out on account of a serious accident which had befallen Mrs. Smellie, then in her seventy-sixth year. She had been thrown out of a carriage, so that her head struck against a curb-stone. Her rapid progress toward complete recovery, so gratifying and surprising to her friends, allowed Mrs. Macdonnell to leave for the old land with an easy mind. The five younger children—there were now seven in all, George, James, Logie, Eleanor, Norman, Margaret, Kenneth—were left at Fergus. She arrived at Liverpool on the 20th, and was there met by Mr. Macdonnell who had left London to meet her on the same day.

Of her last day on board the *Sardinian* she writes that she went on deck very early in the morning, when the steamer landed at Moville (Londonderry), in hopes of finding the letter. After waiting in vain

she returned to her state-room, and had fallen asleep when she was awakened by the stewardess with the telegraphic message, "Will meet you at Liverpool." "Then," she says, "I realized how much a burden of *care for myself* had suddenly dropped from me." In a note from Mr. Macdonnell written at the same time to Mrs. Smellie, he says: "I don't think I was intended to live alone or to travel about without having some one to take care of. It does seem as if every wish of my heart had been granted; and if any husband and father in the land has reason to be thankful for abounding mercies, I am the man, and I am very thankful and *content*."

For a *résumé* of the remainder of the English and Scottish visit I may give an extract from a letter from Mr. Macdonnell to myself, dated Daisybank, Kirkwall, 20th July, 1891:

" . . . My wife and I have had our time pretty fully occupied during these four weeks—first spending ten days in London, then a few days (including a Sunday) in Edinburgh, and then coming north by the Highland Railway, *via* Perth and Inverness to Thurso, from which we crossed the Pentland Frith to this place."

Then follows a description of the surroundings, which may supplement what was noted in an earlier chapter:

"Daisybank is the residence of Miss Logie, an aunt of Mrs. Macdonnell, and is an ideal place in which to spend a holiday. . . . There are fine views, and often striking ones, over the quaint, quiet

town at the foot of the hill on which the house stands, with the slopes of Wideford Hill in the west, Kirkwall Bay to the north, and Scape Flow (*i.e.*, bay) to the south on the other side of the neck of land which connects the eastern and the western portions of the mainland. The changing hues of sky and sea on many an evening for an hour or two after sunset during the long twilight are a constant source of enjoyment. In the town itself the most conspicuous object is the cathedral of St. Magnus, which dominates all else and is the presiding genius of the place. It is wonderful what solid work those old fellows did in the twelfth century! The choir of the cathedral is fitted up for worship, and is the parish church. There is a chime of bells in the tower of which the mode of ringing is unique—first, a slow tolling for five minutes, then a more rapid tolling for the second five minutes, and lastly a jangle of sounds which is eminently calculated to make dilatory worshippers quicken their pace before the three slow, solemn notes are struck, which indicate that the minister is going into the pulpit and that they are too late. Since I was last in Orkney a *harmonium* has been introduced into the cathedral, the spirit of innovation having penetrated even as far as *Ultima Thule*.

“I am feeling very well now. I am going to try my voice in St. Magnus next Sunday. I am concerned about the changes involved in Mr. Mitchell’s going to Cobourg, and in Miss Gardiner’s resignation.”

A second letter dated from Kirkwall on August 8th says :

“ . . . The climate of Orkney has agreed with me splendidly, and I am thankful to say that I am strong and well. My wife, too, is very much the better of the few weeks we have spent here. . . . We intend leaving the day after to-morrow for Thurso and Inverness, going by Loch Tay to the neighbourhood of Oban to visit friends, and thence to Edinburgh. After spending a few days there we hope to sail for Canada by the *Labrador* on the 20th inst.”

Of this stay at Kirkwall a letter says, continuing the reminiscences of Chapter XIII.:

“Of all his visits that of '91 was, I think, the brightest—we little thought the last! The joy of returning health and strength after his long sea voyage, and the happy meeting with his wife after months of separation, gave to their visit a peculiar zest. They were full of happiness, and, we often remarked, were like a young couple away on their first holiday. . . . He preached twice, I think, during this visit, in St. Magnus, to congregations as large as were ever in it; and I can remember how pleased he was when an old porter preferred a request through a servant in the house where he was staying, that he might get a reading of his sermon (it was on prayer). James had not written it out, but from memory he wrote a good deal of what he had said and sent it to the poor man.”

Many things united to give intense interest to this last summer stay at the Orkneys. Not the least of these was the opportunity of a personal visitation of many

scenes associated with the family history of Mrs. Macdonnell. She herself has graphically described one of them in a letter to her mother of August 10th, from which the following extract may be given. She and Mr. Macdonnell had given up a projected pleasure trip to the isle of Hoy, so as to make a special excursion to "Lady Kirk," on the isle of Sanday, where Mr. Smellie had spent his first pastorate. After a boat trip to Sanday a circuitous gig drive brought them to the manse. "The key was got, but at first no power could open the door of old Kirkha'. All we could do was to peep in through the open windows. Then we went to the church, but had to go a mile and a half to another house for the key of it. At last we got in; stood in the pulpit, read the inscription in the Bible, etc. Then a man came, as we thought, to find fault; but it was to see if it was true that there was some one here '*claiming* to belong to Mr. Smellie.' I had some difficulty in making him believe that I was the daughter of 'old Mr. Smellie who was once minister of Lady Kirk.' . . . By this time there came a message that the door of the manse was gotten open, and so we went back. I went into every room, now used by pigeons and worse, but mantels and cupboard-shelves still showed what once had been. I thought many thoughts, looking all around, taking views out of each window, trying to imagine you a child, Grandma a young woman and Grandpa a brisk young man."

CHAPTER XXXIII.

DECLINING STRENGTH AND ADDED DUTIES.

TORONTO was reached on August 31st. On Friday, September 4th, a special meeting of welcome was held in the church, preceded by a service of praise. Then Mr. Macdonnell gave an outline of his journey, and told of his joy at his return to his people, and of his deepened sense of responsibility as their minister. At a social meeting thereafter in the lecture-room, one of the pleasantest features was the presentation by the congregation of an arm-chair to Rev. Thos. Goldsmith, who had occupied the pulpit with great acceptance, and performed all the pastoral duties, in the absence of the minister.

It soon became evident that Mr. Macdonnell had not fully recovered his former strength. An immense congregation had gathered to hear him at both services on the first Sunday after his return, but he spoke with little animation, apparently choosing themes ("Grace and Peace" and "Walking in the Light") which should not rouse him to the pitch of excitement which had been his wont. For several weeks the same quietness of manner was observable.

Before very long, however, he was preaching again with all his former energy, though with something less than his former vigour.

Changes were taking place in the congregation. The session was reduced by the loss of three members. Mr. Gemmell, who had been an elder since 1886, and Mr. C. S. McDonald, were obliged to leave the church on account of a change of residence. On December 16th Mr. John Kay quietly passed away, after a brief illness, in his seventy-fifth year. The blank left in the eldership and in the Board of Managers, of which he was chairman, it was impossible to fill. He was most self-denying and devoted in his services to the Church. The claims of his large and growing business never interfered with the performance of his duties, and of these he had a high and generous conception. His giving was princely; and besides his noble contributions to the revenue and the various agencies of the congregation, his private beneficence, though unobtrusive, was unceasing. No one could better fulfil the rule, "He that giveth, let him do it with simplicity." He was a beautiful and lovable character: modest, reasonable, affable, and humble-minded. To minister and to people alike his loss was simply irreparable. There was a certain melancholy fitness in the time of his departure, for he had just had the satisfaction of seeing the Institute, of which he was the chief promoter, established with great power and promise. The community at large joined in our mourning, for he was a model citizen and business

man, and an example, all too rare, of unworldliness, of simplicity unspoiled and of open-handed generosity unabated by the perils to head and heart that come with worldly prosperity.

Mr. Kay's chairmanship of the Board of Managers was filled by Col. John I. Davidson, whose services in that capacity are fresh in the minds of St. Andrew's people. The removal of Mr. Mitchell to Cobourg was felt as a severe loss. Though he was retained in the eldership, his place as Clerk of the session had to be taken by another. His successor, Mr. A. F. McLean, has walked worthily in his footsteps. It is impossible to say how greatly the minister was helped by both of these true fellow-workers, and how much his comfort was enhanced by their thoughtful care and never-failing attention to the needs of the congregation as well as to his own.

Early in the year, on the eve of Mr. Macdonnell's long holiday, a branch Sunday School was established near the corner of Spadina Avenue and College Street, for the children of members and adherents of St. Andrew's Church. Of this school Mr. Maclaurin was appointed superintendent, and Mr. S. R. Hart, secretary. This new departure was made necessary by the distance from the church of the homes of very many of the children.

In spite of the long absence of the minister, and the continued decrease in the number of members and adherents, the offerings of the Church were kept in 1891 at a high level, \$18,417 out of a total of \$27,348 being contributed to other than strictly congregational purposes.

It was during 1891 that the regiment of the 48th Highlanders was organized, and Mr. Macdonnell was chosen to be its chaplain. He was just the right man to be chaplain of British troops, loyal to the core, a great lover and promoter of peace, and sympathizing with the ardour and physical energy and enterprise of youth. Capt. Macgillivray writes again on this theme from the fulness of his knowledge :

“Some of us knew that the idea of patriotism, as exhibited in the army, recommended itself to him, and that he was an admirer of the British soldiery, always, at least, when they showed the endurance, bravery, discipline and humanity which have in the past shed lustre on British arms.

“As he was a true man so was he a true Canadian ; and while it was not his way to make excursions into other fields than his own chosen life-work, it was not because he had not the qualifications. He had a keen historical and political instinct, and knew with unusual exactness of information the development of Canadian institutions. He believed in the main features of our militia system, in so far as they contributed to a true patriotic spirit in our young men and afforded a guarantee for the enforcement of law and order within our own territorial bounds. Generous himself, he praised the spirit of our militiamen in giving their time ungrudgingly for purposes of drill and general military efficiency, and he naturally seemed the one man who should be asked to become the chaplain of the 48th Highlanders, when permission was obtained from the Government to enlist

that battalion in 1891. That the commanding officer of the new corps and several of the first officers and non-commissioned officers and men were members of his own congregation did not, I think, influence his decision to accept the office. It appeared to him to be within the scope of his duties, and as he himself was heard to say, 'of his high privilege as well.'

"At no previous time had he opportunity to know anything of regimental duties or routine; but with characteristic energy and thoroughness he soon acquired a good knowledge of all the bearings of regimental economy. He cheerfully entered into the deliberations of the officers when his advice was sought, and although not often on parade with the battalion, I am quite sure that the influence and character of the chaplain were among all ranks a powerful though unseen force.

"On the three occasions at which he addressed the men, or a number of them, on parade, the theme was some aspect of *duty* as applicable to Christian citizen-soldiers; and when he preached to us in his own church at our first parade, he said, 'I speak to you as one of yourselves, and in serving our country we do the will of God.' Afterwards, when preaching to the Toronto Garrison on 'The Fear of God,' he said, 'The meaning of such a service is a recognition of the need of God's assistance, if your duty, as soldiers, to your God and your country is to be done.'

"Because of his own manly and sympathetic qualities he was held in high esteem by the volunteers of Toronto. We who knew him as pastor, as well as



THE CHAPLAIN OF THE 48TH HIGHLANDERS.



chaplain, received, at the last, word of his death with profound sorrow. The officer commanding issued an order expressive of this and of the great loss sustained by the whole corps."

A somewhat severe attack of influenza interfered with Mr. Macdonnell's activity in the early part of 1892. He had not been liable to this ailment, like most other mortals, and now when it did come he took comfort in the reflection that his throat, supposed to be the weak point in his system, was not affected. This seemed to him to show that his constitution was still vigorous. Possibly the rest from public speaking, taken not long before, and the improved method of vocal utterance learned in London, relieved his throat from all strain. He was, of course, absent from his pulpit for several Sundays at this period. His convalescent days were spent in Fergus.

One of the matters of more than merely local interest, greatly discussed in Toronto toward the end of 1891 and the beginning of 1892, was the question of running the street cars on Sundays. Mr. Macdonnell took a very prominent part in this long controversy, in the pulpit, on the platform, and occasionally in the press. The first vote on the question was taken on January 5th, 1892, when the Street Car Company's proposition was voted down by a large majority. The ground taken from the first by Mr. Macdonnell was not so much the inherent sanctity of Sunday as a substitute for the Jewish Sabbath, but rather the necessity and right of all workingmen to have *this one* day in the seven for rest and worship. What

added weight to his vigorous appeals and arguments was his well-known toleration of others' opinions, and also the fact that he would probably gain more in the way of increased church attendance from the use of Sunday cars than almost any other minister of Toronto, St. Andrew's being so far from the residential centres.

As a matter of fact, St. Andrew's congregation was, precisely at this time, seriously considering the propriety of moving northward, so as to come within reasonable distance of the majority of its members. It had been felt for some years that the drift of population away from the neighbourhood of the church was telling seriously against its prosperity. Mr. Macdonnell in the pastoral letter last quoted had remarked: "Nearly every interest of the congregation is affected prejudicially by the distance at which a large proportion of members and adherents reside. The Sunday school, even with the branch organized last year, does not include one-half of the children of the Church; the attendance on the evening service on Sundays is not more than one-half or two-thirds of what it was six or eight years ago; the attendance on Wednesday evening has similarly fallen off; the meetings of every association connected with the Church suffer from the same cause." It was found about this time that over one hundred families, in the north of the city alone, were living at a distance of a mile or more from the church building.

The agitation in favour of moving northward lasted throughout the year 1892. Committees of inquiry

were formed and the whole subject was repeatedly threshed out. Mr. Macdonnell was at first disinclined toward the proposed change, his principal objection being the possible neglect of the district in which the church was situated. This scruple having been overcome, his opposition gradually ceased, and he became quite willing to further the movement, if it should be deemed expedient in view of all the circumstances of the case. At a congregational meeting held on June 29th, a resolution favouring removal in general terms was carried by a considerable majority. About half a dozen opposed by vote the project in any form. A considerable minority concurred in the desirability of removal, but coupled their declaration with a motion looking to the raising of \$25,000, for the payment of the debt. Subsequently the spirit of both the motions was acted upon, and subscriptions were made in a short time approaching in amount the sum in question, with the understanding that the removal be proceeded with. There was every prospect of the entire amount being raised with a little effort, but after viewing the whole situation carefully, Mr. Macdonnell recognized the fact that there was in some quarters a lack of practical heartiness in favour of the change, especially among some of the men of strongest financial standing, and on that ground advised that the enterprise be abandoned. Accordingly St. Andrew's still continues to adorn the time-honoured site.

After the minister's recovery from the illness above referred to, earnest conferences were held as to the

propriety of providing him with some substantial assistance. At a joint meeting of session and managers held on April 13th, it was decided that pulpit supply be granted during the summer months and part of the winter. In pursuance of this arrangement the St. Andrew's people had the privilege of the pulpit and pastoral ministrations of Rev. Daniel R. Drummond, M.A., during the summer of 1892, and for several periods thereafter of longer or shorter duration. A close bond of affectionate confidence united the assistant to the pastor and to the people at large as well. He had just finished his regular theological course at Queen's, but was looking forward to post-graduate work at home and abroad. The spirit in which the minister met his young friend was graphically set forth by Mr. Drummond himself in the course of a sermon preached in St. Andrew's on the first Sunday after the funeral of the chief actor in the scene :

"It was a rare privilege God has given those of us who have been closely associated with him. I shall never forget his words to me the first morning on which I entered upon work in the congregation.

"Coming along King Street until opposite this church, as we parted I asked him if he had any particular method which he would like me to follow. Laying his hand on my shoulder in the most friendly fashion, and calling me familiarly by my surname as if we had been old college chums, he said: 'Drummond, the one thing for which the Church stands, and for which we as ministers of Christ should live, is to

bring men to Christ; if you can do it by a hearty laugh, do it; if by dropping into the office or place of business a few minutes, do it; if by a hand-shake on the street, do it; if by reading the Word and prayer in the home, do it. That is our work, and I leave it to your own good sense, how you will attain the end.' And in that splendid trustfulness by which he drew men to himself and made them willingly do their best, from that day till his earnest 'God bless you in your work!' as we parted in Fergus a few weeks ago, never to look in each other's faces again in life, no word of direction ever came from him, except that word which the deafest ear could not but hear—the word spoken by a matchless life, the influence of a deeply consecrated spirit."

The summer vacation was passed by Mr. Macdonnell at Cap-à-l'Aigle with two of his boys, Mrs. Macdonnell and the younger children spending the holidays at Fergus. During this period he was called upon to share in the grief of his sister, Mrs. Campbell, and her husband, and to minister to their comfort. On August 3rd, Miss Eleanor Campbell, their second living child, died, at Cap-à-l'Aigle, after a brief illness. She had been nursing her older brother Robert, who had been for some time an invalid. It was not long before he followed her; for on August 29th he, too, gently passed away at his home in Montreal.

The Toronto meeting of the Alliance of the Reformed Churches, usually known as the "Pan-Presbyterian Council," was held from September 21st to September 30th, 1892. Mr. Macdonnell took an

active, though not a very conspicuous, part in the proceedings. He was, as usual, busily employed on committee work, and he was almost constantly occupied in looking after the comfort of visitors in and outside of the crowded meetings. He spoke but once at length, but he presided at the communion service, which was held on the 25th in his own church. At this solemn service addresses were delivered by the venerable President of the Council, Dr. W. G. Blaikie, and Rev. Dr. John Hall. His action in connection with a common Presbyterian hymnal is noticed elsewhere by Mr. Murray.

For a declining church St. Andrew's continued to make a good showing. Seventy-three new members were added during 1892, but the drift of the congregation is shown by the loss of ninety-eight, mainly by removal beyond its bounds. How unwillingly these old friends parted from their minister he had abundant reason to know. Many formed connections with other congregations in their new neighbourhoods, with the hope that they might soon be reunited to their beloved Church—that if they could not go to St. Andrew's, St. Andrew's might come to them. Letters such as the following came to the minister as a certain compensation for the personal loss: "I feel that I cannot leave St. Andrew's even (as we hope it may be) for a short time, without trying to thank you for your ministrations which have been such a blessing to me and mine. It is not possible to tell you what you have been to me and done for me as my minister, but I have never ceased to rejoice that

Providence made me a member of your flock. . . . The meetings conducted by Mrs. Macdonnell on Fridays have also been such a help and comfort; and I hope, though belonging to another Church, to still keep up my connection with the 'Women's Association' of St. Andrew's. The years spent in the shelter of St. Andrew's will be among my dearest memories."

The death of Mr. Alex. T. Fulton on July 23rd, 1892, was a serious loss to the congregation. He had been a manager for many years, and having been a partner in business with James Michie, he became, in certain ways, a successor to him in serving the church. He was always one of the most generous supporters of every branch of the work of the church, and his legacy to St. Andrew's of \$8,000 had been preceded by many thousands contributed during his life.

The annual meeting of the congregation on January 17th, 1893, was marked by an exceptional incident. When the minister's salary had been raised in 1888 from \$4,000 to \$4,500, he had objected to the increase in very strong terms, and only accepted it after it was virtually thrust upon him. The effect was shown in the increase of his already very large contributions to all the church objects. When the congregation began to show an unmistakable decline in members, he and Mrs. Macdonnell arranged to have a surplus of \$500 to be sent to the managers at the close of the year. At the meeting the discussion on the subject was very animated. The minister, who habitually presided at these meetings, left the chair and insisted not only on the return of the \$500, but on the reduction of his

salary to the former figure. It was impossible to secure the assent of the meeting. Mrs. Macdonnell was especially disappointed at the result. The Church got the money back, however, though not all in the form of revenue.

Early in 1893 Mr. Macdonnell again gave signs, particularly in the pulpit, of a lapse of physical strength. On January 31st he went with Mrs. Macdonnell to the Springs at Warsaw, N.Y., for recuperation, Mr. Drummond taking his place as preacher and pastor during his absence.

At the General Assembly which came together on June 14th, at Brantford, Ont., the progress reported by the Hymnal Committee, looking toward the incorporation of selections from the Psalms, besides its enlargement and revision, was especially gratifying to Mr. Macdonnell. His attendance at the Assembly was interrupted by an event of deep and peculiar interest, the golden wedding of Dr. and Mrs. Smellie, on June 19th. As a memento of this glad and memorable event, in which Mr. Macdonnell was one of the most enthusiastic and happy participants, the following account is reprinted from the *Fergus News-Record* of June 22nd, 1892 :

“At ‘Kirkhall,’ on Monday of this week, was celebrated the fiftieth anniversary of the marriage of Dr. and Mrs. Smellie, now for nearly fifty years residents of Fergus, Dr. Smellie having been for about forty-five years minister of Melville congregation.

“Golden weddings are rare occurrences, and still more rare are gatherings on such occasions of all the

members of a large and scattered family. Dr. and Mrs. Smellie had the joy of having with them in church on Sabbath, and of seeing around their table for a day or two all their surviving children, with their respective partners in life, and one representative from each family of grandchildren, also Dr. Smellie's only surviving brother and his wife. Mr. and Mrs. Macdonnell, of Toronto; Dr. and Mrs. T. S. T. Smellie of Fort William; Mr. and Mrs. R. S. Smellie, of Toronto; Mr. G. L. Smellie, of Winnipeg; Mr. and Mrs. A. G. P. Smellie, of Binscarth, with Miss Smellie, still happily a resident of Fergus, had the opportunity of congratulating each other on this peculiarly solemn and joyful occasion, that their parents had been so long spared to them in comparative health and strength, as well as that the youngest brother had brought his bride to help to celebrate the jubilee.

"Nor were there wanting tokens of sympathy and love from those among whom Dr. and Mrs. Smellie have so long lived. From an early hour on Monday morning exquisite bouquets and baskets of flowers, with tender words of greeting, came in showers, as well as several substantial gifts, including a time-piece from the Women's Foreign Missionary Society to Mrs. Smellie, and a pocket-book lined with gold to Dr. Smellie 'from a few old friends in the congregation.' Kindly greetings were also received by mail and by wire from many at a distance, from relations, from friends in the ministry, and, very especially valued, from former friends of the congregation, who have not forgotten their old church home.

“The community has joined in offering Dr. and Mrs. Smellie congratulation, and in wishing continued blessing on them and theirs.”

A sickness of a week's duration fell upon Mr. Macdonnell in the middle of July. On the 24th he left for Cap-à-l'Aigle, where he remained till August 22nd. Returning to Toronto he was joined by Mrs. Macdonnell and the children, who had been visiting Fergus. Two trips were made by him in the autumn to the World's Fair at Chicago. On the earlier trip he was accompanied by Mrs. Macdonnell and their son George, and by Miss Smellie and Miss Machar, of Kingston. The second trip was begun on October 13th, with his children, James, Logie and Eleanor, and a party of friends. These visits to the great Exposition he intensely enjoyed. His enthusiasm for the Fair, based mainly on his sympathy with the progress of humanity, knew no bounds. The Parliament of Religions was the promotion of an idea which he had for many years cherished as his own, and this perhaps gave him the keenest pleasure.

This year he again contributed, by voice and pen, to the defeat of the Sunday Car movement in Toronto, which was voted down on August 26th by a decisive, though reduced, majority. On November 25th he preached in Ottawa at the opening of the Stewarton Church. Here he was the guest of Lord and Lady Aberdeen, who had regularly attended the St. Andrew's Church service during their Toronto visits.

During this period Mr. Macdonnell was at his best as a preacher. In spite of a certain marked decline of

physical vigour, his voice was clearer and fuller than it had ever been, on account of the London treatment and his acquired skill in its proper and effective use. His audiences in the evenings were not so large as in former years, but they were better repaid for their walks to the church. There was now less vehemence than in the days of overmastering passion, but the steady stream of forceful thought was none the less grateful to those who had long since found his words a well-spring of wisdom and love. And there was a growing mellowness and richness in the matter of his discourses, which were satisfying alike to the mind and heart of his hearers. Long and intimate converse with the Bible, in the original and in the Revised Version, had now given him an absolute command of its language for illustrative application, as well as for the due expression of the life of the spirit. He was soon to enter upon another, the final stage or phase of his work as a preacher, not less noble and not less worthy. The fierce meridian glow had passed, and soon the subdued and gentle radiance of sunset was to fall upon us. But now it was still afternoon, with the fulness and the power of the day throbbing in the golden hours, but, alas, with the lengthening shadows that foretokened the hastening night!

During 1893 the Session lost three of its members by removal, Mr. Muldrew, Mr. Smellie and Mr. Wylie, the last of whom, however, returned to the Church and the office in 1895. Their place was taken by Rev. Thos. Goldsmith, who had so greatly befriended the congregation during the absences of Mr. Macdon-

nell, and Mr. W. E. Middleton, who had already served as secretary of the Board of Managers, in succession to Mr. Mitchell.

The death of Mr. Russel Inglis on February 7th, at an advanced age, removed another link which bound minister and people to the old days of St. Andrew's.

CHAPTER XXXIV.

*DEATH OF MRS. MACDONNELL: HER CHARACTER
AND INFLUENCE.*

It was on Good Friday of 1894 that the light went out of Mr. Macdonnell's home. To the earthly course of that sweet and beautiful life, which seemed almost one with his own, the end came suddenly and swiftly. Mrs. Macdonnell's health had not, to all appearance, been either better or worse than usual until a few days before her death. Never very robust, she had yet sustained, without a break-down, a constant strain of undue exertion. Her resolute will and absolute devotion to all forms of duty often led her to exert herself beyond the limits of her strength. Besides the cares of her family and the duties incident to a large household, she had the special obligations of the wife of a minister who was much sought after by all sorts of people. Moreover, she had her own exacting sphere of obligation. Her active benevolent and religious work was not so extensive as she desired, and yet it made a steady and urgent demand upon her sympathy and attention. To this must be added that she made it a first care to guard

her husband's health and his hours of labour. She was far more anxious about his health than about her own. While he had apprehensions about her, they were of a different kind from hers about him. He was afraid that she might become an invalid. She dreaded for him a premature death. On one occasion he remarked that he hoped that when he reached the age of her father he might be as bright and happy. "Oh!" said she, with her characteristic quick and daring humour, "you will be much better off, for then you will be in heaven!"

Like many another good woman Mrs. Macdonnell was worn down by want of *rest*. She told a friend within a year of her death that she was often so tired at the evening service that she found it impossible to listen. What was to be dreaded was that if she were to be attacked by any acute malady she might succumb for lack of resisting or recuperative power. This is what actually took place. On Monday, March 12th, she went to Fergus for a brief visit. Returning on Wednesday afternoon she went to prayer-meeting as usual, but was alarmed to find later in the evening that her son James had been suffering from a slight hæmorrhage of the lungs during the whole day. At 4 a.m. a doctor was summoned for "Jim," who had developed alarming symptoms. These did not become any worse, but his mother watched over him carefully, particularly at night. At 6 a.m., of Friday the 16th, while still with him, she was seized with an alarming pain in the side, which increased in severity during the morning. At first the pain was thought to be

only "muscular," but on Saturday congestion was discovered in the left lung. On Sunday a consultation of doctors was held and the gravest fears were expressed. On that day the temperature rose to 104° . On Monday the fever was slightly less, and she was reported to be "holding her own." Next day with still lower temperature, she began to think herself really improving, but no actual progress was made. On the evening of Wednesday, Mr. Macdonnell sent word to the prayer-meeting that she was "still in a critical condition." On the same night Mrs. Smellie came from Fergus, but with truest mother love did not enter the sick-room, lest her daughter should be excited by her presence, and returned home on Thursday without having seen her. On this day hopes were entertained that the crisis was past, and Mr. Macdonnell, who from the beginning had been dreading the worst, was greatly encouraged. Late at night he lay down for sorely needed rest. Soon after midnight he was awakened with the message that an unfavourable change had taken place. Though she had kept very quiet to avoid excitement and to conserve her strength, her mind had been clear till this point was reached; but now it began to wander and so continued till near the end. When her little strength appeared to be rapidly ebbing, and it was evident that death was very near, her husband knelt; and without a tremor in his voice, and like one speaking to a near and trusted friend, he prayed that there might be full and glad resignation to the Father's will on her part and on the part of those whom she was

leaving behind. One who was present at the bedside has said, "Never have I heard such a prayer. It seemed to bring one so close to the presence of the Unseen." Then bending over her he said, "Prayer is good, my darling!" A gentle smile of acquiescence irradiated her face, and so she passed away. Mr. Macdonnell's entry in his diary reads: "Soon after 8.30 Lily 'fell asleep.'"

For several years it had been the custom in St. Andrew's to observe the communion on Easter Sunday with the preparatory service on the morning of Good Friday. Less than two hours after Mr. Macdonnell had bidden farewell to his wife he met two of the elders at the door of the manse with his accustomed smile, and after narrating the story of those morning hours, expressed his intention of going in to the church to welcome the intending communicants. When it was represented to him that Mr. Hossack, of Parkdale, who was to preach the sermon, could take his place for this duty, he replied: "Why should I not go in? I want to be with my people." Before the conclusion of the sermon he entered the church and took his seat in the manse pew, where *she* was not, nor ever would be any more. In due course he took charge of the service. His prayer began, "O thou Saviour of men, who on this day wast crucified for us." After a brief address to the new members, he spoke to the congregation, and thanked them for all their kindness and sympathy during the time of trial.

On Sunday morning he conducted the communion service, the address to the communicants being given

by Principal Grant. His manner then, as on Friday, was but little different from what was habitual.

The funeral services were held on the afternoon of Easter Monday, March 26th. Dr. Milligan presided; Drs. Caven and Lyle led in heartfelt prayer; and Principal Grant gave a noble address, dwelling mainly on "the transmutation of death into gain which the resurrection of our Lord effects." The church was crowded with sorrowing friends from far and near, and though the weather was bleak and chill, it was a numerous throng that gathered in Mount Pleasant to witness the last sad rites. It was such a funeral as is usually accorded only to those that have served the community in a large and distinguished way.

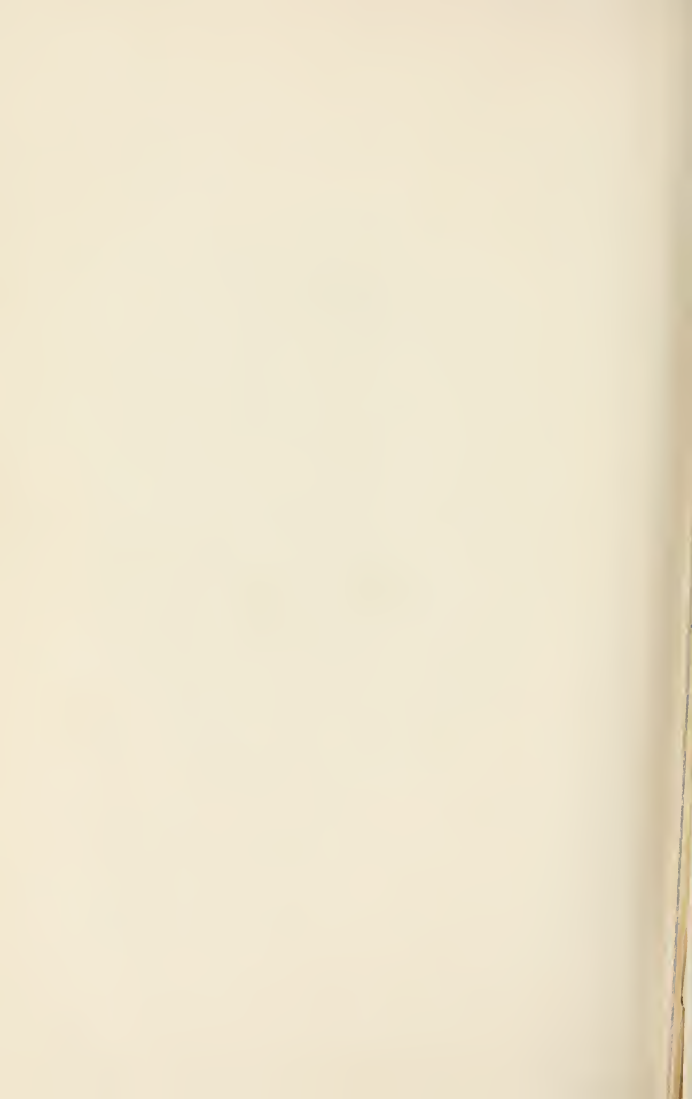
Mrs. Macdonnell was a rare woman. She was admired by all who saw her, admired and esteemed by all who associated with her, admired, esteemed and loved by all who knew her. Her stately bearing and beauty of face gave her distinction everywhere; but there was a certain repose of manner and unconscious dignity that veiled those qualities of mind and heart which were intrinsically the worthiest and strongest. What was evident to all was her delicacy of feeling, openness of disposition, and clear intelligence. These were the bloom of the flower; its fragrance made itself known on a nearer approach. Her character was perhaps most strongly marked by the strength, constancy, and consistency that distinguished all her moral attributes. Most prominent among these traits of character, and held together in complete equipoise and harmony, were her sense of

duty in matters great and small, her large-minded considerateness, her helpfulness, her quick perception and large resource when action was needed, her sense and love of right and justice, her fidelity to all the interests and claims of her manifold life, her steadfast repression of self, her serenity of temper, her beautiful and touching meekness and humility, her ideality in union with practical wisdom, her upward gaze steadied by earthward care; and, suffusing and illumining all, the devotion and consecration of spirit and purpose that seemed to give a touch of saintliness to her whole aspect and to all her life.

In her active life-work Mrs. Macdonnell was especially distinguished by practical sagacity and clear-sightedness. This was particularly noteworthy in her work for the poor and helpless, whom she had much in her mind. She was indeed an authority on the best methods of relief and effective assistance, and her opinions on such topics were frequently sought by representatives of the press. One instance of her practical tact and discrimination may be mentioned. A poor woman had applied to her for work in the cold weather of late autumn, and was engaged to wash the outer windows of the manse. Learning that her husband had nothing to do, and so had been left at home in charge of the children, she promptly asked the woman to send him to the manse in her place, and perform this cold piece of work, which was obviously better suited for him than for her. The parish workers relate incidents by the score illustrative of her quickness and sureness of



MRS. MACDONNELL.



decision prompted by wise and ready sympathy. Miss Strauchon, the Bible Reader, writes: "We all mourn our great loss in the going home of Mrs. Macdonnell. Her life so beautiful, so helpful, is still an inspiration to us. The mothers who knew her all admired her. Some worshipped her, and cannot yet speak of her without tears. Of my own loss I cannot speak; she was my friend, my counsellor, knew my people personally, and so could advise and sympathize as no one else can."

Outside the sphere of the home it was perhaps in the meetings of the Women's Association of St. Andrew's Church that Mrs. Macdonnell's deepest qualities of mind and spirit were most conspicuous. One and another of the congregation have said, "I never knew Mrs. Macdonnell till I attended the meetings of the Association." It was here that her care and thought for the work and the workers of our Church in its missions at home and abroad, found their fullest expression. She was also for many years an invaluable member of the Board and vice-president of the Women's Foreign Missionary Society. Some of the words of sympathy placed in the minutes of the Board will best show her work and influence here: " . . . As one of the founders of this society, and for more than twelve years an active member and officer of the Board, Mrs. Macdonnell rendered most valuable service to the cause of Foreign Missions, both by her pen and by her clear judgment and wise counsel in conducting the business of the society. When the pressure of other duties compelled

her to retire, her resignation was accepted by the Board with unfeigned regret. . . . We are thankful for the good work which our friend was permitted to do for the Master, whom she loved and served so faithfully during her earthly life, and take comfort in the assurance that she is even now rejoicing in His immediate presence."

Of the operations of the Women's Association of St. Andrew's our readers have already had a glimpse, and they will have learned something of its power for good, as one of the most active and beneficent agencies of the church. Its strictly congregational work was performed in disbursing the funds appropriated by the Session for the relief of the poor; in aiding and co-operating with the Bible Reader in her district work; in visiting families in the parish or congregation to whom special attention was due; and in a house-to-house distribution of the *Presbyterian Record*. In the missionary work of the society an important change was made in the beginning of 1890, when Mrs. Macdonnell was able to carry out a long-cherished scheme for extending the working power of the Association, so that the claims of Home and Foreign missions should receive equal attention and support through systematic effort. The two auxiliary societies thus established under the fostering care of the Women's Association are in their organized form probably unique in the Presbyterian Church in Canada.

Of Mrs. Macdonnell's more personal relations with the Association, one of the members writes: "It was

in the work of conducting Bible readings and in leading the devotions of the meetings that Mrs. Macdonnell revealed herself most truly though unconsciously. There was always evident in her an intense desire to grasp and use profitably the teaching of the Word, and a longing of the soul, breathed out in every prayer, for fuller, higher, more earnest spiritual life. These things impressed those who attended the meetings so that they can never be forgotten. Such duties were not easy for her. Carefully prepared for and faithfully discharged as they always were, the undertaking of them yet remained a serious strain, an effort more exhausting than any of her friends realized at the time.

“In presiding at the business of the Association proper Mrs. Macdonnell was remarkable for her business method and grasp of details. The same gift of minute and exact knowledge of persons and things which made her to her husband such a manual of ready reference in the pastoral work, was equally conspicuous here. In dealing with the mission work of both auxiliaries one was constantly surprised at the extent and accuracy of her information. She kept the affairs and the workers of both the home and foreign field securely in mind. While this was admirable and surprising to an observer, it was most touching and endearing to note the prompt and earnest expression of interest and sympathy, when some word of distress came to us, of sore hearts in far-off homes in heathen lands, or of trouble and bereavement at our own doors. The light of ardent feeling

that swept over and lit up her beautiful face, the quickly gathering tears that would not be kept back as she felt the pain of another's heart pressing upon her own, the fervent words in which she spoke to us for a moment of each case as it came up, and then lifted our hearts in united prayer—all form a picture on which memory lingers most fondly.”

It is in connection with the personality and influence of Mrs. Macdonnell that we most naturally think of the home life of which she was the centre. It would be easy to write and indeed to quote a great deal upon the subject. But a few sentences from some who were privileged to sit much under the roof-tree of the manse must suffice. Mrs. Campbell writes as follows: “It is not too much to claim that theirs was a model household. Order there was and the most minute oversight of details, but so much love at the root of it all that the daily round could not be described as ‘clock-work.’ They had, as a rule, admirable servants who counted the house a home, and its master and mistress their truest friends, knowing that amid the manifold cares of the mistress she always took thought for their comfort, while the chivalrous nature of the master came out nowhere more strongly than in his manner to those in his service. What a home for children to be born into! How carefully were their natures studied! How conscientiously was every word and action guarded in their presence! No woman understood the art of *home-making* better than Mrs. Macdonnell. In the midst of much delicate health, and the increasing

demands of household and church work, she never lost sight for a moment of the higher claims of husband and children. It was truly said of her by one who had known her long, 'As the mistress of the manse she dispensed hospitality with a sweet and winsome grace, which will be recalled with tender sadness by scores of friends in all parts of the Dominion and by not a few in the lands beyond the sea.' . . . One of the most unbending rules of the house was that Mr. Macdonnell must not be disturbed during the morning hours in the study. When the rule was set aside it was not likely to be done in behalf of the good or the great, but rather for the sake of some 'forlorn and shipwrecked brother' to whom the hearty hand-grasp was worth more than silver or gold, and who found life better worth living after he had looked into the eyes of this brother-man." It was Mrs. Macdonnell who guarded those hours of seclusion, and it was her judgment that wisely determined when the rule should be relaxed.

Mrs. Macdonnell's life was a very happy one. It was so because she gave so much happiness, because of her thoughtfulness about others, and her constant desire to contribute to their comfort or pleasure. She was happy, too, because she saw a great work growing about her in which she felt that she had a share; because she and hers had enjoyed very many outward blessings; because she loved much and was much beloved. Her heart was full of a sense of the goodness that had followed her and her husband. In one of her letters written

home from Scotland, she said: "All of these our people and you all are so good to me that it humbles me. It seems as if I had been petted and indulged all my life; and as I have often said to you before, no one ever had the lines cast in so pleasant places." But there was often also in her mind the other thought, that they had no right to expect continued unbroken outward happiness. One of the suggestions of this kind is given in a letter written from Liverpool, after meeting her husband, on June 20th, 1891: "I must say there is a shade of disappointment in that there is not in James the *absolute* health I had hoped for; and a thought comes, 'Well, it may not be *His* will that things are ever to be quite as they have been.' But we have had more than our share of unalloyed happiness, and our thankfulness does not mean much if we cannot say, 'Good is the will of the Lord' in any case." Again, a letter written to an absent brother on August 1st, 1893, soon after the golden wedding, reveals a kindred thought with a wider and less personal outlook: "I begin to realize more than I used to do the comfort as well as the duty of laying all our cares before our Father. For in the happiest life there are times of great anxiety and solicitude, for others if not for ourselves. It would sometimes be insupportable—this burden that is laid upon us—if it had to be borne by human strength alone."

CHAPTER XXXV.

THE HEROIC STRUGGLE.

MR. MACDONNELL'S bearing during his wife's illness and after her death was such a sublime instance of Christian fortitude, such a signal triumph of heroic faith, that it was to many of us a new revelation of the possibilities of consecrated human nature. A little has been already said of his uninterrupted fulfilment of the public duties of the pastorate. These were continued without a break, except that in the evening of the two Sundays following the event, his closely attached friend, Rev. E. D. McLaren, of Vancouver, B.C., occupied the pulpit. On the morning of the second Sunday he was wonderfully affecting in his exposition of Psalm cxxxi., during which he said that he must confide something of his feelings to his people who had given him so much of their sympathy in his trouble. He then made an application of the psalm to his own soul in its hours of trial. In his sermon upon Rom. xiv. 7, he again made a personal application to himself. Speaking, as he said, to his own people only, he concluded : " Her life, whatever else it may have been, was one of Christ-like endeav-

our. May it prove an inspiration as far as the spirit of Christ was manifest in it."

Almost immediately after the funeral the Home Mission Committee met in St. Andrew's lecture-room, and he took his usual part in its business during the days on which it sat. All this time a multitude of letters of sympathy were pouring in upon him which demanded his attention, along with the details of business of all sorts that had accumulated during the preceding days.

What was most impressive was his undiminished interest in and sympathy for others. This was marvellously shown during his wife's illness, when, for example, in his most anxious hours, he inquired minutely about any little troubles or ailments of his friends or among the congregation. On Easter Sunday he paid a visit to a sick member of his church. Indeed, he seemed the more anxious to attend to the needs of others the more his own heart was stricken and bleeding. People who did not know him, and even some who did, could hardly approve of his engaging at once in public work, especially his going into the pulpit on the Friday and Sunday while his wife lay dead in the manse. Indeed, it was commented on throughout the Dominion, and sometimes misinterpreted most grossly. But the explanation of any phenomenon of any life is easy when we have the key to that life's history. It was impossible for him to be disconcerted or startled out of himself by any personal event whatever, because his life moved in a fixed orbit around the central Sun, and because in all

its motions it was adjusted to eternal issues. It could be said of him, as truly as of any saint in or out of Bible history, that it was "Christ for him to live," and as the divine life knows no surprises, so the life that is hid with Christ in God fulfils its functions amidst the crash of worlds as easily as in the calm and sunshine of a summer's day. And what was the ruling law of his life and being? It was the two-fold yet undivided law of love and of faith that works by love. To such a faith how *real* is each object of love! and how imperative every duty that love dictates! This then is the explanation. His life's companion was still so real and so near to him that she was not away from him in spirit nor he from her. His love for her while living had never lessened, but only deepened and quickened his love for others and his devotion to their service. Hence he could turn with tearless eye and even with cheerful mien from the coffin where she lay, and mingle with a full and ready heart in the joys or sorrows or even the commonplace experiences of a friend or acquaintance, or follow with no mental abstraction the details of a case of distress or of any ordinary business of life. Hence we heard him talk and laugh as before. And if he did not work just as before, it was because he worked with straining nerves and with enfeebled physical powers. Something, too, of his emotional energy was perforce deflected from the objects of earth. An invisible force was still attracting him to her who was seen no more by his side. Together they had moved like the twin orbs of a double star, and now

he was still drawn toward the vanished light of his life, as Sirius sways toward his dark, unseen companion in the southern sky.

During all this time he was almost without sleep, and so continued for many weeks! What would have driven almost any one into a condition of sheer moral exhaustion, seemed to give him a keener interest than ever in the things of life. One reward and solace, at least, he could not fail to get. The love that he had lavished on others now came back in some measure, at least, to the giver. And this was to him an unspeakable comfort and support. In a letter written to Dr. and Mrs. and Miss Smellie, on March 29th, just after their return to Fergus, he says: "I was sorry that our parting yesterday was somewhat hurried. And yet, perhaps, it was as well so. I cannot tell you how dear you all are to me, dearer than ever, and you know I have truly loved you. I felt yesterday that I must cling to you, and was unwilling to let you go. I am concerned about Mamma's illness. I do trust we shall have good news of your safe arrival at home. I saw dear old Mrs. ——— yesterday before tea (amongst others). She was very affectionate and sympathetic. *Everybody* is so. God be thanked for the love He has put into human hearts! . . .

"I have been at the Home Mission Committee most of the forenoon, and must now return. Every day will bring its imperative demands on mind and strength, and this is doubtless well.

"I look up as I write, and there is my beloved one,

my sweet *Lily*, looking at me from the wedding-dress picture on the mantel-piece, reminding me of what we sang last night in church :

“ ‘ And they, who with their Leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of white.’ ”

“ I cannot write, I must see you soon again.

“ Good-bye, my dear ones.

“ Your loving son and brother.”

An allusion made above is to the prayer-meeting service at which Dr. Robert Campbell gave the address. On the Monday following, April 2nd, he wrote to Mrs. Smellie: “ I got through yesterday with considerable comfort, preaching in the forenoon on Rom. xiv. 7-9, emphasizing especially what Moule calls attention to, that Christ is *Lord* of the dead, and therefore, that the blessed dead are still His *servants*, doing Him service, while waiting for the completion of their blessedness in the resurrection life. There is so much that one longs to know as to the present condition of those who have passed out of our sight.

“ In the afternoon I took charge of Elizabeth’s class of girls, for which we have not yet got a teacher. I felt impelled to go and say a few words to them about her concern for their spiritual welfare, and I talked to them for a little also on the Sunday school lesson. Mr. McLaren preached well in the evening.

"I came in a little ago from the meeting of the Men's Association. I am trying to take up the bits of work as they come. I hope to see you all to-morrow evening."

Of the seven motherless children three were still of very tender age, Norman being scarcely eight years old, Margaret five, and Kenneth three. The care of the children and of the household was now placed in the hands of Miss Smellie. With her the aged father and mother moved to Toronto for a season that they also might have her care and companionship. Of those days in the manse she writes, beginning with a quotation from his own words:

"I feel as if we were about to begin a new chapter, of which the first paragraph is the coming of Father and Mother to-morrow. May our gracious Lord lead us every step of the way. Yes, He *will*. My heart is heavy, but I am *content* with the will of the Lord.'

"So he wrote on the 19th of April, 1894, a few weeks after his bereavement, and the sentences are characteristic of the spirit in which the months following were lived—the light gone out of life, but the servant staying himself upon his God, and going forward to untried paths, sure that there was no mistake, and 'simply trusting every day,' and glad and thankful when through the clouds one ray of light shone on the next step to be taken. 'We must take short views;' 'Don't be trying to cross bridges till you come to them;' 'Let us live one day at a time,' were words by which he helped us all to 'be careful for nothing, but in everything by prayer and

supplication *with thanksgiving* to make our requests known to God.' His prayers at family worship breathed this spirit, simple, humble, trustful and abounding in expressions of gratitude, especially 'for our love to one another,' 'for our memories of the past,' 'for the links that bind us to the unseen world.' Wonderfully was the fulness of his heart thus poured out on the Sabbath evenings when it had for years been the custom of the mother and children, after an early tea, to spend an hour in singing hymns, each, beginning with the youngest, having a choice. Sometimes the father's voice blended with the others, sometimes his work in the study prevented that, but there was never any fear of disturbing him. Music always seemed to soothe and inspire him to any mental effort. On that first Sabbath evening, after mother had gone, and the lovely form lay still and white in the other room, we sang as usual, the last hymn chosen being, 'How bright these glorious spirits shine,' and then he motioned to us to kneel, and with an arm encircling his babies, one on either side, he brought us very near to 'the Father, of whom the whole family in heaven and earth is named.' From that time, when at home, the Sabbath evening prayer was never omitted, and seemed ever to bring us into the 'holy of holies.' And when he was absent, it was the hour when our hearts were most drawn out to him, while another voice was now giving thanks for him, and commending him to the Heavenly Grace. Hallowed seasons these were, of which the memory will surely abide as long as life lasts.

“Work was as faithfully and promptly attended to as ever, perhaps rather with the feverish desire to still pain than with the glad eagerness of old; but there was no reckless disregard of the laws of health, or suicidal rush to get through and be done with it. Recreation was planned for and taken when possible.

“ ‘ . . . For well I know the voice of duty,
And therefore life and health would crave,
Though she who gave the world its beauty
Is in her grave.’ ”

“The importance of keeping well led him often, when he felt mental depression or heavy-heartedness overpowering him, to join his boys on the ice, or to propose a long walk, in which he always liked some one to accompany him. No time was allowed for brooding or morbid reflection, although reminiscences of other days came so spontaneously to his lips, that he seemed to be living in the past. The case of the sick and the sorrowing and the distressed appealed to him constantly, and day by day he carried the burdens of others with unfailing sympathy, which showed itself in loving, ready, unselfish interest in the affairs of his own household, and in deeds of thoughtful kindness without.

“The burden of his own grief and loneliness grew no lighter as time went on, and during the summer holiday of 1894 seemed to press upon him with increasing weight after the excitement of the General Assembly at St. John.”

This Assembly of June 13th to 21st, 1894, was

sometimes spoken of as "Macdonnell's Assembly," from the prominent part which he took in the proceedings and the number of measures proposed or supported by him which met with the approval of the members. Of these four were of special importance. One of them was the appointment of a committee to recommend some better means of having vacant charges more speedily and suitably filled. Upon this subject his mind had been long exercised. Five weeks after his wife's death, returning from Owen Sound where he had been preaching for Mr. Somerville, after a night in which he had had but half an hour's sleep, he spent his time on the train in drafting this and another overture for submission to the Presbytery of Toronto. A second aimed at establishing a Church and Manse Building Fund for the whole of the Western section of the Church lying east of Manitoba. The third related to his darling scheme of Augmentation. It secured that Augmentation in the Western section of the Church, instead of being, as heretofore, a branch of the Home Mission work, should be put in charge of a special committee co-ordinate with the other great schemes of the Church. Of the new independent committee formed thereupon he was made convener. The fourth measure was that which was perhaps the subject of keenest debate, that, namely, by which it was decided to have selections from the Psalms and Paraphrases made an integral part of the new "Book of Praise." Prof. Gordon, of Halifax, writes upon this general theme :

“His work in the General Assembly was marked by the same features that characterized him in all other relations of life—the same loyalty to his vision of truth, the same readiness to spend his strength in the service to which he had been consecrated. He was a willing worker and a wise counsellor, possessing such alertness of mind that he could quickly seize the subject under discussion, while his well-known singleness of purpose, his clearness of argument and his force of utterance always secured for him the respectful attention of his brethren. Few men could care less than he for anything in the form of personal triumph or defeat in debate, and none could more cheerfully accept the decision of the Assembly. Hence he came to wield an increasing influence in the supreme court of the Church. This was particularly manifest in the last Assembly in which he took his accustomed part—that which met at St. John in 1894; for, although he was present at the Assembly of 1895, he had by that time already entered upon his last sickness. At St. John it seemed as if he were gifted with more than his ordinary power of insight and of persuasiveness, and, although he spoke frequently, none of those present can forget with what apparent ease he carried the Assembly with him on almost every occasion. But the fire was burning too fiercely to last long: the growing fervour was consuming the strength which it illumined. After his great bereavement it seemed as if his chief solace was to be found in work, but work under such conditions must soon wear out the workman.”

The Moderator of the General Assembly of 1880, Principal Macrae, of Morrin College, Quebec, at that time minister of St. Stephen's Church, St. John, an intimate friend and kindred spirit, expresses himself as follows :

"In the proceedings of every General Assembly at which Mr. Macdonnell was a commissioner, he invariably manifested the deepest interest. Not unfrequently, he was the unflinching advocate of some unpopular course. But, whatever view he adopted, he commanded not simply the attention but the liveliest admiration alike of those opposing as of those approving his judgment of the question in debate.

"The Assembly which met at St. John in 1894, he may be truly said to have controlled. His almost preternatural energy was the subject of remark throughout. On well-nigh every theme that came up from beginning to close, he seemed compelled to speak. To him was due the framing of nearly every important resolution adopted. He spoke, too, as if actuated by an irresistible impulse. Deep feeling that, suppressed, might have resulted—more than one so whispered—in unsettling that noble mind, recently so sorely wounded by the death of his beloved wife, demanded action to serve as its vent. Never were his words more persuasive, never was his logical faculty more alert, never was his personality more commanding. The blending of intellectual power with emotional intensity simply overpowered and swept opposition out of his path. On more than one issue, more especially that of the Hymnal, he

carried his opinion by positive acclamation, winning the suffrages of many among the most resolute of adherents to the good old paths. There are not a few of his surviving brethren, to whom it is as if, with his departure, a glory has faded away from the highest court of our Church."

Enlarging, Dr. Macrae adds: "Never have I met with any one before whose persuasiveness in presenting his view of any matter, it was equally inevitable for me to bow. Did he read a hymn, it was instantly invested with a new and previously undreamt of fervour of devotional pathos, or with a thrill of spiritual aspiration. Did he set forth some opinion on any subject, for the time being no other opinion seemed worthy of consideration.

"He preached in St. Stephen's (my) Church, in 1894, from St. John xiv. 2: 'In my Father's house,' etc. I can recall only the general impression. Sometimes it suggests a sad joy that that was the last theme handled by him in my hearing. The chief characteristic was the yearning tenderness, the wistful love, the hope, scintillating all through, that surely, somehow, for all of God's children of humanity, there must needs be, somewhere, sometime, a home."

Of the other principal events of this summer Prof. Hart thus speaks:

"In the summer of that year I was more with him than I ever had been before. After the Assembly at St. John, he, Dr. Gordon and I travelled together to Halifax through the land of 'Evangeline.' The next ten days we spent together enjoying the warm-

hearted hospitality of Dr. and Mrs. Gordon in Halifax, then we went on to Pictou, Cape Breton and Prince Edward Island, and travelled together on our way home as far as Montreal. On the first of August I joined him again at Toronto, and we journeyed together to Manitoba. The next three weeks he spent under my roof in Winnipeg, where he gave a much appreciated course of lectures in Manitoba College, on 'The Minister and his Work.' This visit was thoroughly enjoyed by every member of my family, and it has left with us very precious memories. Often do I dwell on the thought of that summer. It was the summer after dear Mrs. Macdonnell's death. Of this crushing sorrow—a sorrow that lay too deep for tears—he seldom spoke except to old friends who knew and loved her well; but his whole life seemed to be transformed. He lived upon a higher plane, he breathed a purer air, and more than ever he inspired others with longings and aspirations after the holiest and best in which he himself lived and moved. What a privilege and joy it was to me that summer to see so much of my dearly loved friend—to enjoy our quiet walks on the sea-shore, our long talks on train and steamer and in my own home! Little did we think these were to be our last! Ever in my quiet moments 'The idea of his life doth sweetly creep into my study of imagination.' And this idea comes as an inspiration to follow him as he followed Christ. His life was a sacrifice for the good of others. All too lavishly did he expend his wealth of mind and heart. The strain was too severe and it

shortened his days. His sun went down when it was yet noon. But, if 'we live in deeds not years'—if we should 'count time by heart-throbs' he lived more than man's allotted span, and in the fulness of time passed away into the rest that remaineth."

It is possible that the visit to the Assembly in St. John prolonged his life. For the three months just preceding he could gain only mere snatches of sleep. "I am very weary," he said to the writer on the Sunday evening following the funeral, while on his way to visit a sick woman away up on Chestnut Street. How was he sustained so strong in purpose and so clear in thought? We could only look on and wonder. But we may note that the long sleepless hours of night were spent in prayer, and that not for himself alone. When he came to St. John the sea air—his native air—acted as a nerve tonic, and he was able to sleep at least a few hours nightly.

He would not give up the engagement to lecture at Winnipeg. He made careful preparation for his lectures to the students, as his copious notes bear witness. His theme of "The Minister and his Work" embraced the following topics: 1, The need of a special order of men for the ministry; 2, The work of the minister: (*a*) what to preach, (*b*) how to preach; 3, Conduct of public worship, and right use of the Bible; 4, Relations of the minister to different classes in his congregation: the young, the poor, the sick, etc., and to his session and managers; 5, Relations of the minister to social problems, philanthropic movements and politics; 6, Relations of the minister to prayer-

meeting, Sunday school, Young People's and other church societies; 7, What sort of man the minister must be in conduct and spirit; 8, The best preparation for the work of the minister.

The strain was hard to bear. To quote Miss Smellie again: "He wrote in August from Winnipeg, 'It seems impossible to throw off this depression, and I sometimes feel as if I would gladly fall out of line altogether.' He felt sadly dissatisfied with the work he accomplished, and reproached himself for not being able to take more 'interest in things.'" He arrived at home on August 31st. He had, of course, preached a great deal during both his eastern and western visits. And this was his "holiday!"

Thus he took up the toil of life again, or rather continued it. The Augmentation work, with its increased responsibility, and the Hymnal furnished the chief business of his hours not devoted to his people till the beginning of 1895.

On September 28th the ranks of the eldership were again broken by death. On that day Mr. W. A. Shepard died after several intermittent attacks of sickness. He was a loving and lovable man, full of good works for the church and the poor, overflowing with kindness and prompt to help and relieve, a great friend and good counsellor of St. Andrew's Institute, a pattern of fidelity and single-hearted devotion to duty.

Financially the congregation showed some loss of strength during 1894. But spiritually it was a profitable year. Eighty-seven additions were made to the

membership, though an equal number were lost to the church. The death of the minister's wife, and the bearing of the minister under the heart-break, were not without their effect upon the people. His preaching touched many hearts and lives. It was now in its latest phase, rich to overflowing with grace and truth; the rush and the roar of the torrent were all gone now; but the calm and steady flow of the stream betrayed its depth and the potency of the forces that surged beneath the surface.

Mr. Macdonnell was persuaded to take a little "holiday" in February, 1895, lasting from the 6th to the 21st. Of this and the sequel Miss Smellie writes:

"But he could not escape work. Augmentation occupied the spare hours in Montreal, and addresses to the students of Queen's were given during the time of the Conference in Kingston, while the copious notes he took testify to the pleasure and earnestness with which he drank in the teaching of others. Hardly had he taken up his home work again, with its multiplicity of nameless details, when his enthusiastic interest in the successful completion of negotiations for a 'common Hymnal' led him, at great personal inconvenience, to undertake a journey to Britain, to meet with the joint-committee of the Scottish churches."

It will be well to let Mr. Murray resume at this point his account of Mr. Macdonnell's relations to the Hymnal:

"In course of time it was felt that the Church would welcome a larger collection of hymns embodying

the best of the 'Paraphrases.' The Committee also desired to publish with the hymns a selection of the Psalms usually sung. The metrical Psalms had been falling into disuse. The Committee hoped that by a judicious selection, with the removal of certain blemishes in the old version, the use of the Psalter would be greatly promoted. Mr. Macdonnell made a suggestion to this effect to the Committee in 1879; but it was felt at that time that the Church was not prepared for such a step. In point of fact there has been very earnest opposition to the 'selections' until recently. At one Assembly a resolution was passed which was supposed to forbid the Committee's action. A subsequent Assembly largely influenced by Mr. Macdonnell's earnest and clear presentation of the case, sanctioned by a very large majority the plan of the Committee, and more recent Assemblies have followed the same course.

"The Committee was enlarged with a view to the new work undertaken, but the new members never failed to fall into line with the plans of the Committee.

"In 1892, when the Presbyterian Council met in Toronto, at the suggestion of Mr. Macdonnell the Hymnal Committee conferred with brethren from Scotland with a view to a joint hymnal for the Presbyterian churches in the British Empire. The Scottish brethren warmly welcomed the suggestion. Committees were appointed and united work was most harmoniously carried forward. So deeply was Mr. Macdonnell interested in the project that when

it was considered necessary to send a delegate to confer with the joint committee in Scotland, he at once consented to cross the Atlantic (at his own expense) for the purpose. That he made a most favourable impression on the joint committee in Scotland is proved by the affecting letter of sympathy sent to the Canadian Committee with reference to Mr. Macdonnell's death. That the project of a joint hymnal failed, so far as our Church is concerned, was, happily, no fault of Mr. Macdonnell, or of the Committee of which he was so valued a member. One of the Scottish churches—the most powerful of the three—withdrew, and the Canadian Committee felt that their suggestion (the ideal of Mr. Macdonnell) had ceased to be practicable.

“The first meeting of the Committee after Mr. Macdonnell's death was profoundly sensible of the loss it had sustained. Those who, from time to time, for eighteen years held counsel with him felt profoundly their bereavement. The loss was irreparable. He had often said that in no part of the Church's work had he so much comfort and delight. I see him sitting near the Convener, with his arm full of books for reference, making notes as was needful; alert, patient, or if sometimes for a moment impatient, quickly relenting; each one has a chance of speaking; if there is a lack of harmony he or some one else reads the hymn; all are attentive and the probability is that all are of one mind. But sometimes there is a difference of opinion. Mr. Macdonnell's luminous eye kindles; he gives his reasons in a few clear

sentences; his face is aglow with enthusiasm; and the table is apt to see as he sees."

In the preface to the new "Book of Praise" with music will be found the following words: "The Music Committee would place on record their profound sense of the loss sustained in the removal by death of their beloved convener, the Rev. D. J. Macdonnell, B.D. They remember with gratitude to God those qualities which rendered him so valuable a member, notably a sensitive perception of the qualities of tunes, together with an unfailing devotion to a work in which he ever felt a peculiar interest."

A few words from the venerable Dr. Wm. Gregg, so long pastor of Cooke's Church, and professor in Knox College, Toronto, may fitly close this general reference.* As is well known, Dr. Gregg was the convener of the general Hymnal Committee: "With respect to my much-loved friend, the late Rev. D. J. Macdonnell, my fellow-labourer in preparing both the first and the new edition of our Church Hymnal, I desire to bear testimony to his invaluable services in this work. Very much of any excellence in the selection of hymns and tunes is due to his refined taste, wise discrimination and indefatigable labours as a member of the Hymnal Committee, and especially as chairman of the sub-committee on tunes. During the closing months of his life, when

* Prof. Gregg was not only an attached friend of Mr. Macdonnell, but Mrs. Macdonnell also cherished for him throughout her life a warm and sincere friendship, he having been her minister during her school-days in Toronto.

no longer able to attend the meetings of the Hymnal Committee, he wrote expressing regret that he could not be with them, and at the same time, stating that in all the business in which he had been engaged there was none in which he took a deeper interest or felt greater delight than in helping to prepare a Hymnal for the Church."

He left Toronto for Scotland very hurriedly, on March 22nd, 1895, accompanied by Rev. Alexander McMillan, now of St. Enoch's Church, Toronto (then of Mimico). He sailed from New York by the *Lucania* next day, the only anniversary of Mrs. Macdonnell's death which he was permitted to see. The change of scene and the hope of the enterprise gave him a renewal of interest in the sights and events of his journey. His note-book is full of descriptions of attractive objects seen in New York and of experiences of the voyage. He and Mr. McMillan found difficulties about the religious services, especially because they could not get the attendance of the steerage passengers. Here his old humour breaks out, "The captain was not present at morning service, and yet he is a Caithness man!—must see Milligan."

The sea air again brought him better sleep, and the delusive promise of fully restored vigour. He wrote home from the *Lucania*: "I was a different man, McMillan says, after I had been two days at sea, and I believe he is right. In New York I had been so *played out*, that I fell asleep two or three times in the street-car, but the voyage has been glorious, and I am well, *well*, WELL!"

Mr. McMillan writes retrospectively: "On board Mr. Macdonnell was just himself, in our stateroom so devout and meditative, so happy in his frequent study of the Bible, while on deck he was so frank and warm-hearted, and at table the life of the circle of passengers about us. Although he coughed a good deal, he thought the trouble to be purely bronchial, and appeared to gain in physical energy, as rest and the air of the sea restored him."

On the 25th he notes: "I am becoming more and more epicurean daily. No trace of sea-sickness; magnificent appetite." Yet they had a very rough sea for several days. On the 28th: "Many passengers succumbed; concert proposed was given up; one big lurch sent me against the bulwarks."

Edinburgh was reached in one week, to the hour, after leaving New York. The leisurely habits of the Scottish churchmen now gave the two delegates abundant opportunities of seeing friends, and otherwise entertaining themselves between the weekly meetings of the Hymnal committees.

Among other visits, Mr. Macdonnell went on April 11th to see "Charlie" Grant at Dundee. He spent also a good part of the time at Paisley with Rev. Dr. Henderson, of the United Presbyterian Church, for whom he preached at the communion service on April 7th. On the Friday following, he left Edinburgh for Liverpool. The final result of the negotiations with the Scottish churches has already been stated by Mr. Murray. But this was not reached till long after the return of the Canadians from Britain,

and they were, during the meetings at Edinburgh and Glasgow, encouraged to hope that the project of the common Hymnal might be realized.

Yet their labour was not thrown away. Mr. McMillan writes: "Our visit has enabled us so to improve our own hymnal, and so to bring it into conformity with the joint Hymnal as drafted in our meetings, that of the 622 hymns in the "Book of Praise," 420 are to be found in the new "Scottish Church Hymnal." If we cannot at this time have a common Hymnal, we have to a very large extent a common hymnology."

Mr. Macdonnell sailed from Liverpool by the *Etruria* on the 13th, and reached New York on the morning of Saturday, the 20th. There he stayed till Monday, the 22nd, reaching home on the morning of the 23rd. The next evening, at prayer-meeting, he gave a pleasant account of the meetings in Scotland, seemed hopeful and cheery, and stoutly affirmed that he was well, though his looks did not bear out his words.

CHAPTER XXXVI.

SICKNESS AND DEATH.

IT is difficult to decide at what point a chapter with such a heading should properly begin. When the fatal sickness fell upon Mr. Macdonnell is not easily determined. It will be convenient, however, to take up the story of the latest days of our friend at the time when those symptoms were unmistakably manifested which developed into the fatal disease. But close and eager observers had felt for months and even years before this point of time, that the vital forces could not much longer endure, and there was scarcely a week within that time during which he was not earnestly advised to work less and sleep more, and take *regular* physical exercise. Neither specific disease, however, nor a sudden breakdown was apprehended for him, but rather a gradual wearing out. He had a magnificent nervous system, which, when backed up by fair general health, enabled him to work continuously very much longer than the average sedentary man. It was this capacity, along with facility and versatility, that enabled him during the days of his strength to combine

such an extraordinary amount of routine work with reading, reflection and writing. His hours for going to bed for a time in 1884 were from 2 to 4 a.m., and this pretty fairly represents the habit of a large part of his active life. Then the "seven o'clock rule" for rising in the morning was inexorably and invariably followed. It seemed impossible for him, with his generous zeal for helpful work, to change his habits, in spite of the warnings that came to him, from depression and fatigue, in the early spring-time during the last seven or eight years of his life. What further served to encourage him in extravagant work was his wonderful capacity of nervous recuperation.

A slight occasional cough without an accompanying cold, excited apprehension before he left for his last visit to Britain. Indeed, a medical examination had been begun, but not completed, at the time of his departure. In spite of his improvement in health during the outward voyage, the same symptom reasserted itself, and he had prolonged and exhausting fits of coughing in Scotland. The return voyage did not benefit him as much as he had expected. He was, in fact, never well at any time during 1895.

To understand fully Mr. Macdonnell's illness, sympathy with and intimate knowledge of his mental, moral and spiritual nature are essential. A medical gentleman who observed him sympathetically and intelligently puts the case thus: "I think his system was undergoing a steady course of depletion for several years. In 1894, Mrs. Macdonnell's death, and the loss of her help and companionship, hastened the

lapse of the vital forces. In his heroic struggle to keep up, and relax nothing of his vim and earnestness, he brought on a decline, which settled on the weakest spot in his system at that time, for in the spring of 1895 he was in a physical condition to invite any wasting or fatal disease."

Of the period between the Scottish visit and the appearance of the fatal disease Miss Smellie writes:

"He embarked for home, hopeful that his mission had been successful, and on the 23rd of April he was greeted by his family, and entered at once on the attempt to 'catch up' with his work. Keen eyes, however, soon detected that there was something wrong, and through the next six weeks of incessant toil watched him with ever increasing anxiety. Rest was seldom sought till far on in the night, and then was disturbed and broken, and though loving, kind and gentle as ever, it was too evident that his interest and cheerfulness were forced, and that the strain was proving too much for his exhausted frame. When spoken to about it he still maintained that he was quite well, but confessed that he felt he could not give his mind to anything, that work was a burden, and that he could not get a 'grip' of things. Especially did he feel this in preparation for the pulpit, and sadly remarked, 'I have really never preached a *sermon* since I came home,' though one and another have since testified to the help and strength derived from even these last weeks of his ministry. For the crisis was near. On the morning of the 12th of June he left home, after only two or three hours'

rest, for the General Assembly in London, and not many days later came the admission, 'I am taking very little active part for I have not felt quite up to the mark.' Immediately on his return he was persuaded to see the doctor, with the result that on the 25th he was informed of the existence of disease in the lungs."

And yet he preached again on the evening of June 30th, five days after he was informed of the disease. He had preached on the morning of the Sunday before with something of his old power. He had even preached during the labours of the Assembly in London, in fulfilment of a promise. But he was haggard and worn during all these weeks. On the morning of the 30th Mr. Gandier, of Halifax, conducted the service. Mr. Macdonnell's appearance and manner in the pulpit, in the evening, were so alarming that the members of the session met with him after the service and insisted on his giving up preaching entirely for a time; the family physician being also urged to order the minister to keep out of the pulpit!

Of his spirit and temper during the succeeding months Miss Smellie writes:

"From the first he realized the seriousness of the verdict, and took his outlook of the future from a new standpoint, but it was only when obliged to do so that he relinquished his post and set himself *to get well*. If ever the thought that rest would be sweet, or that life was no longer worth living, had lodged in his mind, it never for one hour led him weakly to succumb, and the next eight months were one long

fight with disease, no inch of ground yielded without a struggle, no possible means of cure left untried; and the hope never left him, that 'with the blessing of the Lord I shall live and be well again.' But with the expression of that hope complete submission was beautifully blended, 'God knows best,' or 'My times are in his hand,' being the pillow on which to rest. In the last hours of life he could still say, 'If it were His will I would be glad and thankful to live to serve Him better than I have done, but He knows best.'"

Mrs. Campbell thus describes the first movements taken after the physician had recognized the disease:

"First, he sought that 'haven of rest'—as he had often called it—the home of his wife's father, at Fergus, where everything that loving hands could do was done for his comfort, and there he awaited the decision of his physicians as to his best course for the summer. With their permission he went in the middle of July to Cap-à-l'Aigle, where the sea air is so tempered by that of pine-clad hills, that it was thought safe even for weak lungs. Here he spent much of the time in a hammock among the pines, or on the gallery of the cottage overlooking the broad St. Lawrence, always serene and hopeful, greeting the passers-by with a gay word, gathering up his best French to answer the sympathetic inquiries of 'Monsieur,' who shook his head and mutely invoked his favourite saint on behalf of the 'Monsieur Anglais' who was the friend of all."

But no improvement resulted from the weeks spent on the St. Lawrence, and late in August he returned westward to meet his doctors in consultation. By

them he was remanded to Fergus. The air of Fergus had always agreed with him, and here he set himself seriously to the task of "getting well." Mrs. Campbell continues:

"And now came one of those delusive periods of apparent improvement peculiar to this trouble, when he himself and those around him had hope rekindled, and began to build on the possibilities of help in a change of climate. Letters and pamphlets recommending this and that mode of treatment poured in upon him from kind and anxious friends. While this wave was at its height, he wrote me on the 12th of September:

"I have been gaining in appetite and in general condition. . . . I walk and drive and have some practice with dumb-bells. . . . Now, I have told you as well as I can how things are, and you must not be over-anxious. I am of good cheer—not certain of anything in the future—but holding fast to the assurance that "all things work together for good" to God's children, even the unworthiest. I cannot tell you how I am moved by many of the kind letters written to me and about me.'"

On September 25th he came down to Toronto for a further consultation, which was to decide whether he should remain at Fergus all winter or be allowed to try a more favourable climate. The result was to determine that he was not in a condition to travel to any more suitable region. Indeed, he was not in a condition to travel to and from Fergus, whither he returned weary and disappointed.

Not long thereafter, it was arranged that Mrs. Campbell, along with his second son, James, should give him their companionship in Fergus, while the younger children should remain in Toronto under the care of Miss Smellie and the grandparents as in the previous winter. On October 5th, just before this change was effected, the writer had the privilege of spending a day at "Kirkhall," of enjoying the refined hospitality of that ideal home, of witnessing the noble courage and touching trustfulness of the heroic invalid, and receiving his loving messages for the St. Andrew's people in Toronto. Many of the members of the session and others in the congregation made a similar pilgrimage to the shrine of this saint of God during the autumn and early winter. But before long it was understood that, however eager he was to see his friends, it would be a kindness to him not to tax his little strength by a personal visit.

Mrs. Campbell writes, resuming the period beginning with the last consultation :

"And now began that daily and hourly tragedy, so sad and yet so beautiful—so sad to those who loved him, looking on at the combat so bravely and patiently waged with the fell disease that, inch by inch and hour by hour, snapped asunder the threads of life ; so beautiful because of the calm resignation, the inward silent endurance, the loyal obedience to medical orders, the willingness to try anything that love or skill could suggest, that held a glimpse of hope, however distasteful to himself. All his medical advisers had strenuously insisted on life in the open air, so

there was erected for him a 'shelter' on the southern side of the house, where, wrapped in furs and rugs, he spent many a lonely hour, trying enough to one who so loved companionship and the attractions of the fireside. What were his thoughts as he sat alone, reading but little, though he had always a few favourite books at hand, often losing himself in long reveries, but bringing himself back with a bright smile or reassuring nod, if one went out to see how he fared? Evidently his thoughts were chiefly with his people and of his work, sometimes regretful as he mused of the unattained ideals, the baffled purpose, all that he had planned to do, all that they had planned to do *together*. And then he would ring his bell and ask to have a letter written, when some sudden thought had roused him to remember some pastoral work which ought to be attended to."

A special letter was sent to his people—his last message to them—in view of the twenty-fifth anniversary of his pastorate, December 22nd, 1895, and the communion service which fell this year on the same day:

"BELOVED BRETHREN: 'Grace to you and peace from God our Father and the Lord Jesus Christ.'

"'I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now: being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ; even as it is right

for me to be thus minded on behalf of you all, because I have you in my heart. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.'

"In what more fitting words can I greet you on this Twenty-fifth Anniversary of my settlement as your minister than these words of Paul to his beloved friends at Philippi?

"I have been made very glad in these days of enforced inactivity by the spirit of unity and earnestness that has characterized office-bearers and members in the prosecution of the various departments of work connected with the congregation. I have been kept constantly informed of the doings of the various associations and of all the work of the Institute; and I cannot but bless God for indications of increased spiritual life. I pray that you may grow in grace, and that your love may become ever more clear-sighted to discern how God may be best served and men most effectively helped.

"May this communion season be one of the richest profit! I know of no way of celebrating this anniversary more becomingly than sitting down together at the table of the Lord to remember His dying love—the few of you who 'remain to this present,' of those who welcomed your young minister twenty-five

years ago, and the many who have since been added to our ranks. May the Master of the feast make His presence felt by you and me, for I shall be with you in spirit !

“ I cannot tell you how deeply I have been moved by the loving sympathy expressed by you, my beloved friends, in so many ways to myself. The Lord reward you for all your kindness to me and mine !

“ Need I say how much we owe in present circumstances to our tried friend Principal Grant, and to Mr. Drummond, and to his congregation, which has acted with rare self-forgetfulness in agreeing to allow its minister to come to us for some months ? There are scores of brethren, moreover, who have offered to serve us in any way in their power. More and more do I bless God for the precious human sympathy whose streams are fed from the fountain of His own love.

“ What the coming years will bring, which of us can tell ? The future is in the hands of Him who sees the end from the beginning, and whose name is Love. ‘ The Lord hath been mindful of us ; he will bless us ! ’

“ ‘ The Lord bless you, and keep you : the Lord make his face to shine upon you, and be gracious unto you : the Lord lift up his countenance upon you, and give you peace ! ’

“ Yours faithfully,

“ D. J. MACDONNELL.

“ FERGUS, December, 1895.”

The reference in this message to Mr. Drummond alludes to his having preached several Sundays in St. Andrew's during October and November. He was followed for two months by Rev. J. H. McVicar, the well-known missionary to China, whose ministrations were also most highly prized, and who, by a fine coincidence, was soon afterwards inducted into Melville Church, Fergus. Mr. Drummond returned, by permission of his congregation at Russeltown, Quebec, to take charge of St. Andrew's from January 26th, 1896, until a few weeks after Mr. Macdonnell's death, thus showing his affection for his revered and beloved friend, and rendering an unspeakable service to St. Andrew's in the time of its greatest need.

Of Mr. Macdonnell's latest days on earth little remains to be said. We listen reverently while Mrs. Campbell describes the closing scenes :

" He grew more and more reconciled to the idea of remaining in Fergus, and often spoke of the comfort and freedom he had there compared with what he could have had at any invalid resort, or in travelling about. It pleased him, too, that he was among the familiar haunts of his youth, the scenes that were associated with his greatest joy and his greatest sorrow. . . .

"Once, on a dull afternoon, when the first December snows were gathering in a dome of leaden cloud, which seemed to press down over the earth, and he was suffering from a sense of the coming storm in the atmosphere, he was being slowly driven down the hill from the Guelph road, when suddenly there grew

in the west a sweet and tender veil of faintest pink and blue—the trail of the sunset. ‘It is like my life just now,’ he said, ‘dark overhead and all around, but there is light beyond.’

“The change that his friends had been warned to expect came suddenly early on Sunday morning, the 16th of February. A slight hæmorrhage occurred, and in the course of the forenoon it became evident that the long martyrdom was nearly over. He had thought so himself in the early morning, but when after an hour or two he seemed to regain strength and breathe more freely, he began to hope he might be spared to go home to Toronto. This was the only wish he expressed, the only regret he had at last, that he had not gone home sooner.

“A few extracts from a letter written at the time are perhaps the best account that can be given now of those parting hours. On the morning of Tuesday, February 11th, a circle of friends had, by special arrangement, observed an hour of prayer on his behalf, and it is to this that reference is made in the letter.

“‘We cannot but feel that those Tuesday morning supplications were answered in the peace of mind and strength of trust in God that were his through all. I can see now that the sudden change had been hanging over him all Saturday, but I saw nothing then. He himself was always so hopeful that his spirit was quite infectious, and I had never felt that I could *give up*. His voice had come back quite remarkably during the last two weeks, and was

never better than that evening at family worship. That was a wonderful prayer, even among many wonderful expressions of that sort during those last days. I shall never lose from memory the sound of those pathetic intercessions for "all those who suffer and are weary, who long for the morning light," and for "Thy slaughtered saints in Armenia," who were so much in his thoughts.

"I read to him all the evening from a book which had been sent us, on "Gospel Healing." He agreed with some of the things in it, but came back always to his own child-like faith, "I am in my Father's hand, He will do for me what is best."

.

"All Sunday and Monday he remained very quiet and serene, without much difficulty of breathing, or pain, but, alas! without sleep. . . . On Tuesday he sank very rapidly, lying with his eyes closed, and rousing himself at intervals to say a word or two to Aunt B— or to me. All his words were in the same strain, speaking of the many mercies bestowed upon him, and of his implicit trust in his Saviour. Aunt B— was greatly comforted by what he said to her about his children, and his satisfaction that they were to be her especial care.

"The unselfishness that had been the habit of his life remained conspicuous to the last. It was midnight on Tuesday when one of his boys arrived, having driven up from Guelph on a night of bitter cold. The father roused himself and looked up, saying, "Were you cold, Logie, driving up?" and then relapsed into unconsciousness.'

“The letter already quoted continues: ‘The doctor was most anxious that he should not talk, but we could not forbid it; any words he might speak now were so precious. All through that night while he was awake, or half awake, there was a constant whispering of prayer, as if to some one close by, whom he saw and spoke to confidentially; sometimes a word was audible—“cleanse,” “purify,” “make fit for Thy presence.”’

“‘About half-past nine on the morning of Wednesday, the 19th, we saw that the end was at hand. His four elder children, his brother-in-law Mr. Robert Smellie, Miss Smellie, and I were in the room. We held a moment’s whispered conference, and then I said, as clearly as I could, “We have not had worship yet this morning, dear; we are to have it now here with you.” He made a movement of assent. We sang, yes, we *sang*, the 23rd Psalm. I think he lost consciousness during that singing. Then Mr. Smellie prayed. There were a few long, deep breaths, then *peace*, and the rest for which he had so longed.’

“‘A premature death,’ we said, but could it be so? Could many more years have added to his power over men’s hearts, to the weight of his personality? He is gone, but his work remains, imperishable; the spirit of his life will continue to bless the coming generations.”

On the Monday following we laid him to rest. That day was a day of mourning, not merely to the circle of relatives and intimate friends, but to the

whole city of Toronto, which had been blessed and uplifted by his teaching and his life. After a private service at the manse, conducted by Dr. Robert Campbell, the coffin was placed in the church. Thither for two hours and a half came an unbroken stream of the people of the city to view once more the face of the man whom they loved as few men in any city have been loved. At half-past two the doors were closed, but a great multitude remained outside reverently waiting. In the services Rev. Dr. Robertson, Moderator of the Assembly, Rev. D. R. Drummond, Rev. Principal Grant, and Rev. John Neil, Moderator of the Toronto Presbytery, took part. The address was delivered by Principal Grant. To the church and the funeral procession all classes of society, from the Viceroy of Canada to the boys of the St. Andrew's Institute, sent their share of mourners; all religious denominations; many cities of our land, near or remote; many associations, religious and charitable; besides the St. Andrew's people, his peculiar possession. Such homage as this love alone could compel and love alone could render.

CHAPTER XXXVII.

THE MAN AND HIS POWER.

IN person, Mr. Macdonnell was somewhat above the middle height, of spare but athletic frame, alert and quick in his movements, of abstemious habits, of a nervous temperament. He was naturally excitable but did not easily lose mental poise or self-control; impulsive, but seldom doing anything which turned out finally to have been a mistake; of an impetuous temper held in rigorous subjection by conscience and regard for others. He was of a sanguine disposition, but was liable, especially in younger manhood, to occasional despondency. He had an intense love of fun and humour. His energy was exhaustless. He was an excellent business man, of fine practical judgment and rapid and exact methods of working. In conference, however, he had so much deference to the opinions of his colleagues or helpers that he would lose much valuable time in drawing out their views before giving a decision. He was throughout life somewhat diffident in general social intercourse, especially with strangers; but before a large assembly with a message to deliver, his enthusiasm for humanity stirred

him to intrepid boldness. His whole personality was noble and engaging—as a friend has put it, “irresistible.”

Mr. Macdonnell's intensity of nature and outspoken zeal for the right have led very many to think of him as an extreme man in matters of public interest, and especially in his political views. This was an error. He was never a partisan. Belonging to a conservative family his sympathies were naturally with that party; but no man could more strenuously dissent from its measures upon good cause than he did. Indeed, during his latest years it could scarcely be said of him that he was an adherent of either party. He was democratic in his active sympathies and habits, but with an innate deference to established authority in Church and State as well as in matters of opinion. He was sturdy and demonstrative in his loyalty, with a strong desire for the consolidation of the whole Empire that owns the sway of Queen Victoria.

A brother minister said, “In the pulpit Mr. Macdonnell was in his throne.” In addition to what has been said in the memoir, the following sketch of his pulpit qualities and appearance may be given. It was made by a newspaper writer in 1887: “The power of pulpit logic is possessed in a wonderful degree by Mr. Macdonnell. But he has also the fire that flashes into the soul and the vivid lightning which at one stroke makes a man care whether there really is a God or not: whether he has a soul to save or if it is worth while saving it.

“In preaching, as in prayer, Mr. Macdonnell is impressive, fervent and natural. His strong face, overshadowed by a broad and noble brow, lights up as he speaks, and his voice throbs with every emotion he feels. In gesture he is excitable, but always natural and pleasing. As he leans over his pulpit and quietly talks to his audience, as when he is declamatory and thrilling, there is a reserve of power and passion which is always surging eagerly into his voice and gestures, but which never overcomes his self-possession. This reserve of power and passion is strangely moving, and adds mightily to the words which come forth, as if there were yet more burning words behind.

“But it is useless to try to describe a man who is a species, not a specimen. His power for good is so great, and his views so broad and catholic, and his liberality so far separated from the arts which weak and unscrupulous men use to obtain popularity, that I am at a loss how to convey an idea of his power. Humanity, culture, conscience and a fervid piety make him broad; eloquence gives him expression, eager warmth makes the hearer receptive, and no ostentatious heterodoxy or professional tricks to secure applause ever crop up to shock the seeker for truth.”

It would be easy to fill a volume as large as the present with the fitting tributes which have been paid to Mr. Macdonnell since his death. The sentiments of some of his friends have already found expression in their contributions to the biography, and in this closing chapter, which is necessarily brief,

it will be best to content ourselves with giving the spirit of public and private estimates of his character and of personal impressions created after keen and intimate observation.

On the intellectual side Mr. Macdonnell may or may not be considered "great," according to one's point of view. Some of his mental qualities were certainly of the very first order. While the highest range of the creative or inventive faculty must be denied him, and therewith the widest and deepest imaginative power, he had critical insight and discrimination in a rare degree, so that only what was worthy and genuine lodged in his mind. Along with this he could sympathetically appropriate all bright and beautiful thoughts and sentiments, so that the chambers of his imagination were decked all about with pictures which gained their warmth and depth of colour from the temper of the soul within. Upon the whole he was an *interpreter* rather than a finder of truth, and this was his foremost qualification for the office of prophet in the Presbyterian Church in Canada. In his great life-work as a pulpit expounder of the teaching of the Bible, it is doubtful whether he had a superior among his contemporaries for discernment, discretion and clearness, combined with reverence and caution. Having remarkable powers of acquisition, he had as a youth gained exceptional familiarity with the original languages of Scripture, and could always use them as an instrument for opening up the secret depths of their divine-human meaning; while his philosophic training and habit of

mind, and his scrupulous exactness, made it imperative upon him to say only what the highest critical authority would approve, to leave unsaid what was dubious or obscure, and, above all, to refrain from trifling with the sacred text by playing upon ambiguous words, or drawing from its casual or out-of-the-way allusions, gaudy and seductive pictures which neither inform the mind nor edify the soul.

It was this same reverence and love of accuracy that made him so singularly familiar with the Revised Version, which he used habitually both in and out of the pulpit, and quoted so often with telling effect. A touching instance of this may well be given even in this concise summary. It occurred in connection with one of those memorable Sunday morning references to members of the congregation who had died during the preceding week. An old woman, slightly weakened in intellect, and in very reduced circumstances, had long attended the St. Andrew's services with great regularity. She was always conspicuous by her peculiar dress and bowed figure. She died at her lodgings with no one beside her. In speaking of her death, her minister referred with deep feeling to the hardness of her isolated lot, and the simplicity and confidence of her trust in her Saviour, who, he added, "shall fashion anew the *body of our humiliation*, that it may be conformed to the body of his glory." It was in his expository sermons that these qualities came out at their best, as he dealt with his theme as a whole, and in all its parts with largeness and comprehensiveness of survey, and yet with a sure

and delicate touch; like the great organist to whom the use or misuse of the stops, or the finer adjustments of the harmony, are as much a matter of conscience, care and sensibility as the underlying motive of the piece, or the general effect of the performance.

Such qualities as these go to the making of a scholar in the highest sense of the word, and if Mr. Macdonnell was only a good instead of being a great scholar, it was simply for lack of the time for close and continuous study. Again, though neither a scientist nor an historian, he had a wonderful apprehension of the scientific and historical spirit, and employed only its methods. Hence he was, on the one hand, in his view of nature, an evolutionist in the wide, theistic, providential sense, and on the other, a "higher critic" in his view of the development of Revelation.

As for the constructive side of mental endowment he was an artist, and here he was absolutely true and just. One reason for this was that in almost all things his taste was perfect. We naturally think most, however, of his style of composition as a preacher. He was extremely fastidious in his choice of language, so that even when he spoke from very brief notes, as he usually did, or with no external aids whatever, it was not easy for the listener to realize the fact, so ready, adequate and precise was the spontaneous expression of his thoughts. But whether fully written or largely improvised, his discourses were always complete, and, as literary productions, satisfying to the

most exacting taste. They were, in short, perfect works of art. Yet there was little of the ornamental in them. He had really too much respect for his work, regarded it as too sacred a thing to decorate it with a wealth of rhetorical embellishment. Perhaps there is no stronger evidence of the real greatness of the man and his art than the fact that he strenuously resisted all temptations to intellectual display, gifted though he was so far beyond the measure of common men. The glittering iceberg had no charm for him except upon the barren sea. He knew that light without warmth could bring no plant to flower and fruit in the garden of the Lord. Just as in his own personality the qualities of mind and heart were exquisitely adjusted and harmonized, so his discourses exhibited in due and perfect proportion the intellectual and the spiritual, logic and morality, reason and love.

In these partial attempts at intellectual analysis we have already touched upon the sphere of the moral and the emotional. This was inevitable, because it was in these features of his character that Mr. Macdonnell was supremely great. Doubtless it was the harmonious adjustment of all his qualities that gave him his power and made so strong the total impression of his character. As Principal Grant said on the day of the funeral: "How full was the life that our brother lived! What a combination he was of the thinker and speaker; of the artist and the man of affairs; of the prophet and the priest; of strength and refinement; of purity and power; of sanity and

passion ; of insight and loyal submission to drudgery ! Whether looked at from the point of view of the individual, the family, the congregation, the city, the Church, the university, the nation, the empire, and the race, he seemed to me so perfect that I could find no fault in him."

But "one star differeth from another star in glory" by reason of the predominance of this or that element of the light that it gives ; and in the radiance that streamed from the life of our friend it was the rays of holiness, purity and love that made the light a serene and changeless white. We naturally think of him mostly in the pulpit, and we remember how he made the service such a symmetrical and pleasing unity. Then we are apt to say that it was his good taste and discernment that enabled him to achieve such a unique success. But what was really at the heart of it, that gave the glow to the words and the face of the minister and cast the spell over the worshipper was his *reverence*. Strong and true as was his preaching, that was not the centre of the service : it was his *prayers*. The reader of this biography will have learned, if he did not know it before, what a man of prayer he was ; how he lived in fellowship with the living God, the Father of spirits. And with this reverence for God, there was by necessity a reverence for man, and a reverence for the truth about God and man. And so, he made God seem near to us. Nay, he actually brought Him near to us. We know his fondness for the liturgies of the Church, and his deference to form and order. But as

he was himself wont to say, "Ritual is merely the body of which true worship is the soul." Such a man must "pray without ceasing." It was his reverence, thus nurtured by ceaseless prayer, that made his life beautiful and sublime. Waiting for God he was on the mountain-top with every sunrise, and so bore about him the whole day long the shining of a vision of God.

But the sisterhood of Christian graces go about their ministry linked hand in hand. Reverence in him was no passive or impractical attribute, for it was joined to a living *faith*. The great simple truths that he held were perhaps to him all the more real and stable, because he saw them like the everlasting hills towering far above the lower mist-covered heights. The higher and clearer they rose the more firmly were they set upon the rock-built foundation of truth. Here we judge of him again by what we have seen. In his supreme trial, some said, "He must be a man of prayer;" others said, "He must be a man of faith." In our ears still vibrate the tones in which he spoke of "the living God" as the only true refuge and support of the human soul. How much such faith was to him! And how he loved the old Hebrew Psalms that voiced the sure yet simple faith of God's children unversed in the metaphysical theology of our modern creeds! Like them his very "heart and flesh cried out for the living God." To go further we may use the words of Dr. Hunter, uttered the day before his funeral: "He knew Christ and that was his motive power. . . . His faith did not rest in

the documents which he studied, revered and valued beyond all others, but in his personal acquaintance with the Lord Jesus Christ who spoke through the Scriptures, and so he never felt that he needed to put forth trembling hands to steady the Ark of the Covenant."

But reverence and faith of a certain kind may be strongly manifested by a recluse or a hermit. He, however, was a man among men, with eyes often indeed raised heavenward, but with feet upon the earth, and hands forever stretched out to help and bless. More than all else he was a lover and helper of men. Such a love came through his power of *sympathy*, directed and intensified by his love of Christ. True love of man is human sympathy divinely energized. Nature had much to do with such a rare endowment in him, in giving him a quick, responsive sensibility, a large humanity, a spontaneous feeling of kinship with his kind. But something more than natural impulse was needed to change the sentiment of fellowship into the habit of loving. Sympathy is not merely a feeling for others, but feeling directed by knowledge. Carlyle says, "The king among men is the man who knows." This man went far to prove that the king of men is the man who knows and *feels*. In his special sphere of life and thought the knowledge required was of the *practical* kind, an acquaintance with the actual needs and weaknesses of men. Without this his life might still have been beautiful, but it would have been unsubstantial—a dew-laden cobweb of sentiment, glistening in the sunlight of enthusiasm. But just as his reverence assumed the

practical form of devotion, so his altruism took the form of *service*. Behind and beneath all there was a steady unbroken reflectiveness, a careful study of the mixed and intricate conditions of life and society, and a constant habit of thinking himself, so to say, into the lives and experiences of other men, especially of those in mental or moral perplexity or in sore trial or disappointment.

In how many forms was expression given to this sympathy, intellectual, moral and spiritual? In preaching and in discussion, public or private, his desire not to misrepresent another's point of view was manifest. But still more significant and helpful was his purpose to keep your point of view always in mind, to take account of it, and make it part of his own case. In nothing, perhaps, was he greater than in this attribute, because in nothing was he more Christ-like. Thus is to be explained his singular *tolerance* alongside of his eagerness to get others to think and to do the right thing. How difficult such an achievement is may perhaps be best judged of by the fact that his tolerance was supposed by some to be the result of indifference to opinion or belief. In this, let us trust, he was a type of the coming age and the crowning race of men.

Equally noticeable was Mr. Macdonnell's attitude of soul and mind toward the *common ills* of life among ordinary men and women. His demeanour toward any who approached him was so respectful, with a right chivalrous regard for men as men—the twofold outcome of his reverence and his sympathy. To him

every man was sacred as a brother, and still more sacred as a brother for whom Christ had died. Hence his patience in listening to a tale of trouble from a tramp or any friendless man. He wanted to know the history of every case before he would act or judge. And no history of human want or woe was irrelevant to any of his moods or to his great life purpose. All had a *personal* interest for him. In his classification of society there was no place for the familiar category of "uninteresting people." Shall we say that in listening to troublesome cases, and in the many kindred employments of his busy life, he was wasting his time or dissipating his energies? We know what he would have said, or at least what he must have felt.

His own congregation knew and tested his sympathy best in times of trouble and bereavement. The sick and sorrowing in his flock were very near to his heart. Nothing could interfere to prevent his seeing them and trying to comfort them. And what a well-spring of comfort there was in his visits and in his words! Even when no word was spoken, the comfort would be imparted just the same. One saw in his eyes that he had taken the burden upon his soul, that he had pondered over the grief and measured the loss—those wondrous eyes with their strong, steady gaze which told of a concentrated purpose, and a surrender of the soul to Christ and to the serving of men. Surely this sympathy was a reminder of Him who had enkindled it! How can we learn best of the love of Christ and of His sacri-

face? All sermons and exhortations are dull and lifeless as compared with such a living reproduction of the spirit and work of Christ.

One and another have said, "He is the most Christ-like man I ever knew." Rev. E. D. McLaren, in his sermon in St. Andrew's, of March 29th, 1896, voiced a general sentiment when he said: "No one I have ever met seemed to stand so close to Christ's side, or to be drinking so deeply of Christ's spirit. Others may have excelled him in some particular quality, but none seem to have attained to the same rounded fullness of Christian character, the same beautiful symmetry of spiritual development."

Striking and touching was his regard for his brethren in the ministry. Rev. John Pringle, of St. Paul, says, "I never knew him to criticize a brother minister or to damn any one with faint praise." Dr. Milligan said in his commemorative sermon, "He was to a great extent the cause of the brotherly love among us ministers, which has made Toronto so delightful a place." "Where the weak were and the need was greatest, there was found this man," said Rev. Mr. Gilray on a similar occasion.

It was, after all, this quality of sympathy that contributed most to his power among his brother ministers, old and young, and in the community at large; that made literally tens of thousands in our land mourn his loss; and brought such a multitude to take a last look at his face. A guest at his house once said, "He seems to be bearing the whole world upon his heart." One might almost

suppose that this was the general opinion with regard to him when one considers how many of all classes of people habitually resorted to him for counsel or for comfort.

That Mr. Macdonnell had the faculty of expressing these qualities and of making his character generally a force in the life and thought of our time, was largely due to what we may summarily call his *intensity*. This also was known of all men. But enthusiasm is the dangerous quality in men of both thought and action. Only wise men can be safely enthusiastic. But he was wise with the wisdom born of insight and sympathy. He held firm and true the balance between the mental and the emotional. Many things that are much in vogue his judgment put aside as either untrue, exaggerated, or matters of indifference. Other things that were near his heart he could and would restrain. But the few great things that were the motives of his moral and religious life he proclaimed and acted out practically with almost superhuman energy. Hence, when in matters of ecclesiastical or public life these principles demanded *application*, for the redress of some wrong, or the righting of some grievance, or the relief of some oppressed or endangered class of the community, then he was the man to come to the front, and always on well-reasoned and reasonable grounds, but with words of intense conviction, he would plead for the right and denounce the wrong.

Thought, speech and action with him came from a heart burning with the enthusiasm of love. It was

thus that he let his light shine before men. The more intensely a flame burns the brighter its light and the purer its radiance. Such was the light of his life. If we are sometimes inclined to murmur at the cutting off of such a career, let us remember that intense lives seldom can be lengthy lives. The flame, if it burns strong and fast, cannot burn long. Let us rejoice in its brightness and pureness. He at whose altar fires the flame was kindled and perpetually fed, may safely be trusted for the results of the sacrifice.

We must also emphasize Mr. Macdonnell's *readiness*. In view of the chances and changes of life he bore himself always so that we could observe that he was ready. As he was constantly ready for duty, for burden-bearing, for any helpful work, whether of his own seeking or of other's asking, so, also, he was ready for the larger calls and messages of Providence. Just as he crossed the Atlantic of his own motion, in what seemed to him a critical moment for one of the enterprises of the Church, so he habitually acquiesced in events not of his own choosing, whether it was casual disappointment or the severest stroke he ever had to endure. And, after all, what is the life of a good and true man? Is it not waiting for God's will? Yes, and something more, *preparing* for God's will. Readiness comes from service, from the temper and habit of the "living sacrifice."

Hence it is so inspiring to think of Mr. Macdonnell in the latest years of his life; for then he revealed the highest possibilities of a life of faith and hope. In that triumph of Christian manhood, the process and

outcome of his whole life were revealed. We could see that he was already wearing the victor's crown. And when the closing weeks and days brought him face to face with the final issue, he simply waited and prepared as before. He had never expected to live a long life. Yet he desired to live, if it might be so, for the sake of others, and for continued influence upon his fellows. And so he hoped ever still for life. But when on the day before he died, it was told to him that he would very soon be going to join her who had gone on before him, he simply said, with a look of bright surprise, "Oh! I didn't know. How long will it be?"

The ending of his life closed a chapter in many lives. To many souls that light was a guide and inspiration. To many his departure would seem to be the withdrawal of a strong, steady impulse toward righteousness. To many he was a leader in the war against evil, going forth as a knight of Christ with the charge laid upon him that was given to the young king in ancient Israel, "Ride forth prosperously in behalf of meekness, truth, and righteousness." His practical power came largely from the fact that he taught us to find our strength and confidence, not in our force of brain or will, but in the consciousness that we are doing our duty and serving Christ. And so he became a monumental example and reminder. He moved men to say when in doubt as to a critical moral choice, "Would D. J. Macdonnell do this, or this, or this, if he were now in my place?"

Moreover, there was little or nothing about him to

diminish the force of this spiritual attraction. God be thanked, this one of our ideals we have not been compelled to discard, shattered though it would have been by a single act of unkindness, or selfishness, or dishonour. There were in him none of those obtruding angles of self-assertion which so often repel admiration or dampen enthusiasm. His character seemed to be as near the perfect sphere of consistency and beauty as is possible to be moulded out of weak and sinful humanity.

Then we remember again that his influence was not only wide, but minute and specific, that his work was helpful because it was so personal; because he so ministered to *individual* needs. His life was like some great river which blesses a whole nation in its course, and yet here and there comes close to the dusty highway, that it may quench the thirst and rest the eye of the weary traveller.

And now we are apt to say, "This is all gone; and his life-work is a thing of the past." But thus it cannot be. It is the *kind* of influence exerted by a man that determines its degree of vitality and finally its claims to immortality. And the influence of our friend and brother was of a kind that was self-developing and self-perpetuating. There is nothing that lasts or rules like love, for "love never faileth"; and love was the very essence of his life. And so by the law of love he shall still rule us from his tomb.

SERMONS.

I.

CREATION WAITING FOR DELIVERANCE.

(5th December, 1875.*)

“For I reckon that the sufferings of this present time are *nothing worth in comparison* with the glory which shall be revealed in (or, *in regard to*) us. For the earnest expectation of the *creation is waiting* for the *revealing* of the sons of God (for the *creation* was made subject to vanity, not willingly, but by reason of Him who *subjected it*), in hope *that* the creation itself also shall be delivered from the bondage of corruption into the *freedom of the glory* of the children of God. For we know that the whole creation *is groaning together* and *travailing* in pain together until now. And not only so, but *even we ourselves, though we* have the first-fruits of the Spirit, even we ourselves are groaning within ourselves, waiting for the adoption, the redemption of our body. For we *were* saved *in* hope: but hope that is seen is not hope; for what a man seeth, why doth he *still* hope for? But if we hope for that we see not, with patience we wait for it.”—ROM. viii. 18-25.

The same Greek word which is translated “creation” in v. 22, is rendered “creature” in the three

* The reader will notice that this was written before the appearance of the Revised Version, with which it will be instructive to compare the preacher's renderings. The exact date is also a matter of interest. We may observe that this was a continuation

preceding verses. Better render "creation" in all. Verse 20, except the last two words, should be read as a parenthesis, and the words "in hope" joined to v. 21, which expresses the substance of the hope. The 19th and 21st verses will then be strikingly parallel to each other, thus:

(a) For the earnest expectation of the creation
(b)—is waiting for the revelation of the sons of God.
(c)—In hope that the creation itself also shall be delivered from the bondage of corruption (d)—into the freedom of the glory of the children of God.

(a) and (c) contain hope that animates creation:
(b) and (d) the consummation to which that hope points.

The words "in hope," instead of being connected with the verb "subjected," are connected with "waiting" in v. 19—"The earnest expectation of the creation is waiting in hope." This gives a somewhat better sense, though the meaning is not essentially different. The one rendering expresses God's design in subjecting the creation to vanity, viz., to awaken hope of deliverance; the other states the fact that the hope of deliverance is cherished.

In v. 19 "revelation" is a better rendering (of ἀποκάλυψις) than "manifestation": the noun is cognate with the verb translated "revealed" in v. 18.

In v. 24 we should read "were saved," i.e., at the time when we became Christians.

of the series of sermons in the course of which the famous "heretical" utterance was made. Of more importance is it to notice this revelation of the spirit of the man in his time of trial.

The connecting link between these verses and those expounded last Sunday is the last clause of v. 17—“If so be that we suffer with Him (Christ), that we may be also glorified with Him.” By the way of the Cross we must pass to the Crown, even as He did. Through death to life; through suffering to glory—that is the law alike for the Master and the disciple.

This thought is enlarged upon in the passage for to-day. “Well may we suffer,” says Paul, “seeing that we are sustained by such hope of glory.” For—

I. The glory will far *outweigh* the sufferings (v. 18).

II. The sufferings are themselves *prophecies* of liberation from evil (vs. 19-23).

III. Our salvation is one of hope, not of sight. But if such hope is ours, we may surely endure “willingly” and steadfastly the present, while waiting for the completion of our glory in the future (vs. 24, 25).

I. *The glory will far outweigh the sufferings.* “For I reckon that the sufferings of the present time are nothing worth, in comparison with the glory which shall be revealed in us.” As the same Apostle writes to the Corinthians (2 Cor. iv. 17), “Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.” The sufferings are very hard to bear; it seems sometimes as if it would be impossible to carry the burden any longer. It is when we put the future glory into the opposite scale that the insignificance of the sufferings is made to appear.

There is no question about the reality of the suffer-

ing. Creation is groaning. Man, the head of creation, is groaning under the burden. Man consciously expresses what the rest of creation is inarticulately uttering. He gives voice to the woes of earth. Human history is full of groans and sighs. A wail of sorrow runs through the Bible from the record of the murder of Abel and the curse of Cain, down to the revelation of the judgment that is to fall on the "great city Babylon" in which "was found the blood of prophets, and of saints, and of all that were slain upon the earth." Not the worst men, either, are they who cry out bitterly under their load of grief. Listen to Job (chap. iii. 3), "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived;" and chap. x. Listen to Jeremiah (chap. xx. 14), "Cursed be the day wherein I was born: . . . Cursed be the man who brought tidings to my father, saying, A man child is born unto thee. . . . And let that man be as the cities which the Lord overthrew and repented not."

And the core of the Bible is the record of a life of sorrow; and right in the centre of human history stands One who is pre-eminently "A Man of sorrows and acquainted with grief."

What we find in history and in the Bible we find in poetry. If poetry is the highest form of human thought, the deepest tones of the poet are those which have been awakened by sorrow. It has been well said, "When we seek pleasure in poetry, we are not satisfied unless we find tears in it." "The cry of the

human" is too often a wail of sorrow. As Mrs. Browning writes—

“ ‘There is no God,’ the foolish saith ;
But *none*, ‘There is no sorrow.’ ”

For, explain it as men may, *all* experience it. Not only the old, who have seen friend after friend depart, but little children have their eyes blinded with tears—tears of bitter sorrow. Is it not one of the saddest testimonies to the power of evil—to the effects of sin—that little children are involved in such a heritage of suffering? “Visiting the iniquity of the fathers upon the children”—of drunken, and profligate, idle and dishonest parents upon their little ones who have not yet been actual partakers in their crimes or vices. It is God’s law. Do we blame God for it? Does not society do the same? With this difference, that God has a purpose of mercy running like a golden thread through the dark web of suffering, while society too often crushes without any thought of ultimately lifting up.

Now, Paul speaks here of deliverance from this awful burden of suffering—deliverance for man, deliverance for the whole creation. What does Paul mean by “the whole creation”? Does the expression include *man*? I take it that it does, and that Paul means the whole creation, rational and irrational, not yet redeemed, but standing in need of and capable of redemption.

Obviously, there is an antithesis between “us who

have the first-fruits of the Spirit" and the rest of the creation. Then, why exclude man? Does he not give voice to creation's groaning? If we may say, in a figure of rhetoric, that the desert is "waiting" to be turned into a paradise again, that the brute creatures, all whose cries are in the minor key, are "waiting" for the new earth in which there shall be gladness; is there not a far deeper sense in which *men* are "waiting" for the revealing of the sons of God?

There ought to be strong reasons assigned for excluding *man* from "the whole creation." What are they? Chiefly these:

1. It cannot be said of men in general that they are waiting with earnest desire for the revealing of the sons of God.

2. It cannot be said that they were subjected to corruption not of their own accord, but by God.

3. It is not a fact that they shall obtain deliverance.

1. To the first objection it may be answered, surely "waiting" and "hoping," as well as "groaning," may be affirmed with more truth of men than of brutes or of the inanimate creation. It is quite true that the Scriptures often speak of the material world as a sentient being, trembling, rejoicing, etc., *e.g.*, "Let the heavens rejoice, and let the earth be glad," "Let the fields be joyful," "Then shall all the trees of the wood rejoice" (Ps. xcvi.), "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their

hands" (Is. lv. 12). This personification of nature is perfectly intelligible, and there is every reason for including the inanimate creation in the present passage; but does it follow that man must be excluded? Does he not give voice to creation's groans? And does he not, too, give voice to creation's hope of deliverance?

What is the burden that causes the groaning? "Vanity," "corruption." Not sin—that is not the question raised here—though sin is the root of the misery that presses so heavily on the world. We do not need to ask whether men everywhere—heathens, Jews and Christians—feel the burden of sin, and long for deliverance; but whether men everywhere groan under "vanity" and "corruption," the perishableness of all earthly things, pain, loss, decay, death, as the climax of all earthly ills. Now, if it may be said, in a figure of speech, that the earth is longing for deliverance from the thorns and briers, the storms and earthquakes which disfigure it, and which are indications of the disorder springing from man's sin; if, in a still higher sense, the lower animals may be said to be groaning under the load of suffering—suffering very often inflicted by man so that a "Humane Society" is necessary to protect dumb beings—surely in the strictest sense it is man that groans audibly and articulately because he is subject to vanity. How aptly do the words from the Epistle to the Hebrews come in here, "Who through fear of death were all their lifetime subject to bondage!" Of whom but of men could *that*

bondage be affirmed? It is when you stand beside the bed of a strong man writhing in agony, and yet dreading the death which will release him from suffering, that "the bondage of corruption" assumes one of its most striking forms.

Still, admitting that men in general groan beneath the load of "vanity," it is alleged that they are not "*waiting* for the manifestation of the sons of God," or "*hoping* for deliverance "from the bondage of corruption." Surely, however, in whatever sense the inanimate or irrational creatures may be said to be waiting and hoping for deliverance, the same may be affirmed in a higher sense of man. Are men quite satisfied with decay, and disease, and death? Do they acquiesce in the evils that encompass them? Is not life a long struggle oftentimes against death? Is there not a "fond desire and longing after immortality" characteristic of men, even when sunk and degraded? Has there not been in all nations a more or less conscious longing for a Deliverer—a Christ—an Anointed One—who would restore the lost Paradise, and break the bonds of evil, and roll away the stone from the door of the sepulchre? I might quote whole pages of Archbishop Trench's work, entitled "Christ, the Desire of All Nations," illustrative of these longings after deliverance among the heathen. I shall just quote a sentence or two:

"However, in the one elect people, as the bearers of the divine promises, as the central heart of the spiritual world, as the appointed interpreters to the rest of their blind desires, this longing after a

Redeemer came out in greater clearness and in greater strength, and with no troubling, disturbing elements, . . . yet were those longings themselves not exclusively theirs. They indeed yearned and knew what they yearned for: the nations yearned and knew not for what. But still they yearned: for as the earth in its long polar night seeks to supply the absence of the day by the generation of the Northern Lights, so does each people in the long night of its heathen darkness bring forth in its yearning after the life of Christ a faint and glimmering substitute for the same. From these dreamy longings after the break of day have proceeded oracles, priests, sacrifices, law-givers, and the like. Men have nowhere given up hoping, nor acquiesced in the world's evil as the world's law. Everywhere they have had a tradition of a time when they were nearer to God than now, a confident hope of a time when they should be brought nearer again."

2. The *second* objection to including man in "the creation" is that he cannot be said to have been made subject to vanity *unwillingly*, whereas this may be said of the rest of created things. "Cursed is the ground for thy sake" was the sentence pronounced on the earth for man's sin. And there is a most striking connection between the outward disorder of nature and the inner discord of humanity. When man sinned "all nature felt the wound." But, surely, man felt it most keenly. And, although man *sinned* "willingly," yet it may with perfect truth be said that he was "not willingly" subjected to "*vanity*"—

that without his consent decay and corruption were stamped on his body, and he was doomed to death. It is significant that the first victim of death was named Abel—"vanity." "All men are vanity." "Verily every man at his best state is altogether vanity."

3. The *third* objection is, that it is not a fact that men in general shall obtain deliverance. If man is included in "the creation," then it seems to follow that all men shall be brought into the freedom of the glory of the children of God, that all are hoping for deliverance from the bondage of corruption, and that all shall have their hope realized. In reply to this objection, it is sufficient to say that the universality of the declaration concerning deliverance creates no greater difficulty than similar universal expressions, such as, "I, if I be lifted up from the earth, will draw *all men* unto Me;" "Who will have *all men* to be saved, and to come to the knowledge of the truth." If there be those who *exclude themselves* from the drawing of Christ and from the salvation offered to all, so there may be those who will exclude themselves from the very deliverance for which they more or less consciously long. For we must remember that it is one thing to renew the face of the earth, and quite another to renew the nature of man. The *fiat* of Omnipotence will turn the desert into a garden. The saving of a soul is not a question of mere power—not even of omnipotence—it is a question of love and righteousness; of moral force, not physical. And, in God's

order of things, the saving of the soul is the condition of the deliverance of the body. Sin is linked with death, righteousness with life. Unless the man is delivered from sin, his hope of deliverance from the bondage of corruption will be vain. If man, in the exercise of that free will wherewith God has endowed him, may resist, as he does clearly often resist, all the appeals addressed to his moral nature *here*, may he not continue to resist, and grow more and more hardened by resisting, *hereafter*? And if he should so resist, then he must shut himself out from all share in the glory of the children of God.

I have dwelt at length on this point, because the passage seems to be robbed of so much of its significance if we exclude all reference to mankind. What is the drift of Paul's argument? It is this: "You Christians are called to suffer with Christ. You may well suffer, seeing that you are sustained by the hope of glory. Do not wonder at the sufferings. It is the common lot. You are no exception. The whole creation is groaning and travailing in pain together. The very earth you tread, the lower animals, the men around you, all are combining to send up a wail of pain. Not only the unregenerate, but even you who have the first-fruits of the Spirit, are groaning. They do not know to what the suffering tends; you do. You are looking forward to the completion of your glory in the redemption of the body. Well, then, may you suffer willingly, while others suffer unwillingly. You know that the suffering will end in glory, that the glory will far outweigh the suffering.

II. *The sufferings are themselves, in a sense, prophecies of liberation from evil.* Very significant is the figure used in the 22nd verse, "The whole creation is . . . *travailing in pain* together until now." All these confused cries, articulate and inarticulate, that are ascending up to heaven, many of them cries *against* God instead of *to* God, are birth-pangs. The struggles of all animated beings against pain and death are unconscious prophecies of deliverance yet to come. The whole creation is compared to a woman in travail, bearing a new world in her womb. The anguish of every natural birth points forward to the great birth-time of the world, when the promise shall be fulfilled, "Behold, I make all things new." The mystery of death is cleared up when we think of it as but the entrance into a fuller life.

If this be true of the creation not yet redeemed, it is true in the fullest sense of the children of God. "Even we ourselves, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, the redemption of our body." We groan, it is true, but our groaning is no mere vague longing for an undefined good, but a confident expectation of a glorious issue to all our suffering. We have the first-fruits of the Spirit now; we are waiting for the complete harvest. Our spirits are renewed already by the indwelling of the spirit of Christ—though "the body is doomed to death because of sin, the spirit is life because of righteousness." We look for the renewal of our bodies, for the time when "he that raised up Christ from the dead shall also

quicken our mortal bodies by His spirit that dwelleth in us." And so we can sing,

"Then welcome, harmless grave !
By thee to heaven I'll go ;"

for we *know* that death is to us but the strait gate through which we must pass to enter into life—that the sufferings of this present time are pangs of labour which will end in a glorious new birth.

III. *Our salvation is one of hope, not of sight.* But if such hope is ours we may surely endure willingly and steadfastly the present, while waiting for the completion of our glory in the future.

"We were saved in hope." In one aspect our salvation is complete, in another it is not yet attained. When we first trusted Christ we were saved. And yet we are exhorted to put on "for an helmet the *hope* of salvation." We "received the spirit of adoption," and yet we are "waiting for the adoption." What is the meaning of these different expressions? They mean that we have now in principle what we shall hereafter possess in its full development. Our salvation *now* is but the little seed-corn; by and by it will be a tall stalk with the ripe ear gracefully waving. *Now* we are saved, as the sick man is cured when he has begun to take the medicine which breaks the force of the disease, though he is still confined to his bed; *then* we shall be saved, as the sick man is cured when all traces of disease are gone and he walks once more with bounding step. *Now* we are saved as the wrecked man is saved when he makes

the jump from the sinking ship into the life-boat ; *then* we shall be saved as he is saved when he stands once more safe and sound beside his loved ones on the shore after the waves and billows have been securely passed through.

Have we Christ in us the hope of glory ? Have we been sealed with that holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession ?

II.

F A I T H.

(15th September, 1878.)

“Now faith is the assurance (or confidence) of things hoped for, the conviction (or evidence) of things not seen.”—HEB. xi. 1.

The theme of this stirring chapter is *Faith*. The closing verses of the 10th chapter contain a warning and an encouragement. “Now, the just shall live by faith; but if he draw back my soul hath no pleasure in him. But we are not of *backsliding* unto perdition, but of *faith* to the saving of the soul”—*i.e.*, the preservation of the true *life* of the man.

In closest connection of thought the 11th chapter opens, “Now faith is”—and then follow the definition and illustration of faith, and the celebration of its triumphs. Faith—*i.e.*, confidence regarding the future, and conviction of the reality of the unseen—has been the secret spring of every great and godly life, the condition of success in the large and true sense, the key to all noble deeds and heroic sufferings. In glowing words the writer tells of the victories which the great cloud of witnesses have gained by their faith, and points, last and chiefly, to Jesus “the

leader and perfecter of faith," bidding the Hebrew Christians look to Him, and so run with patience the race set before them.

We consider to-day, *The Definition of Faith*.—"Assurance of things hoped for, the conviction or (evidence) of things not seen"—assurance of the *certainty* of things hoped for, and of the *reality* of things not seen. Faith, then, has relation to two classes of objects—(1) those that are future, and (2) those that are unseen.

1. *Faith in relation to the Future*.—It is assurance of the certainty of the glorious future. When a man is confident that, in spite of appearances, the good things promised or hoped for shall be attained, and when the present is dwarfed by the more glorious future, that man exercises faith. In faith, *e.g.*, the farmer sows. If the few bushels of grain were sent to the mill and ground, there would be immediate benefit in the shape of so much flour. But faith looks to the harvest time, when twenty or thirty fold shall be reaped, and so the little brown seedlings are committed to the ground.

Boys, you know what faith is, when you give up some portion of your pleasure and play, that by harder work you may win the prize at the end of the term. The sun is bright, and the play-ground charming, and the merry shouts of the cricketers make you almost shut the book and run, for you are a true boy and love cricket; but you resolutely deny yourself the present enjoyment, that you may make sure of the future good, which you count better worth having.

Little children, you know what faith is. Some of you have said, when you took the seeds out of a ripe apple, "Mother, can I plant this seed in my garden? And will it grow to be an apple tree? And will it have apples on it?" And mother said, "Yes, but you will have to wait a long time for it to grow." And then you put it under the earth, and if you had little faith, you went after a week or two and dug it up to see if it was growing; and if you had more faith, you waited till the snow came and covered up the earth to keep it warm, and then the sun shone and the rains fell, and by and by you saw a little green thing, just like a weed, coming up, and you would have pulled it up, but mother told you that that was the little apple tree. You thought it didn't look a bit like an apple tree—no branches, no bark, and no apples on it—but still you waited, and year after year you watched it, and at last it grew into a real tree. Well, that planting and waiting, expecting a tree to grow out of that little seed, was just faith working—you had the "assurance of things hoped for."

Men, some of you know what faith is. When you have come to see that certain political principles, let us suppose, are true, and, therefore, best for the country, and when you have resolved that, come what may, you will maintain and defend those principles, whether men call you Tory or Radical, whether the maintenance of those principles leads to power or not, you exercise faith. Appearances may be against you; short-cuts to success, and very tempting ones, may be open to you; the temptation to sacrifice con-

viction to policy may be very great; but if you set your faces like a flint, resolved to follow whither Truth, as you see it, may lead, and to take the consequences, you are men of faith. You may possibly never enter the promised land; you may not live to see the triumph of your principles; if so, you will nevertheless die in faith, not having received the promise, but still cherishing the "assurance" that the things "hoped for" shall certainly be realized.

Is religious faith different from this faith in the child, the boy, the man? Not at all; it only occupies itself with different objects and takes a wider range. Instead of looking for an earthly prize, it looks for "a crown of righteousness, which the Lord, the righteous Judge, shall give unto all them that love His appearing." Instead of being exercised about an apple tree, it is exercised about "the tree of life," which is in the midst of the street of the New Jerusalem, whose leaves are for the healing of the nations. Instead of being occupied with principles which tend to secure the political and social and commercial well-being of the nation, it is occupied with principles which will secure the holiness and blessedness of redeemed humanity here and hereafter. The believer looks not for the fulfilment of his own theories, but for the fulfilment of God's promises; he waits not for the triumph of the political party to which he belongs, but for the coming of Christ: his view is not bounded by the earthly horizon, even though within that horizon he may see political purity and social regeneration, prosperous commerce, righteous

laws and international amity; but it takes in the eternal ages during which there shall be ceaseless progress in the knowledge of God and fellowship with Him, when the good of all lands and of all the generations, their bodies fashioned like unto the body of the glory of Christ, and having the spirit of Him that raised up Jesus from the dead dwelling in them, shall be glorified with Christ for ever and ever.

2. *Faith in relation to the Unseen.*—It is “the conviction of things not seen”—the conviction of the reality of things not seen. Faith is not necessarily occupied with the future. You never saw an iceberg. You never saw the rich foliage of the tropics. You believe in both. Your eyes tell you that water in the glass is pure. A friend tells you it is full of living things, which he has seen through a microscope. You believe him. Your eyes tell you that the stars are little specks in a solid blue hemisphere; the telescope tells you that they are suns and planets, rolling along with inconceivable rapidity. You never saw yellow fever, it may be. You never saw one of the sufferers; yet if the plague breaks out you willingly send tens or hundreds of dollars to relieve. You never saw the love in your wife’s heart, you never will see it: it is one of the things that eye cannot see; and yet you are surer of it than you are that Queen Victoria reigns. You have the “conviction of things not seen.” You cannot see the patience and toil and self-denial of the doctors and nurses when some terrible epidemic is raging, and yet your heart throbs as you read of their Christ-like devotion, even

unto death, as it never throbs when you read that stocks have gone up, or that your candidate has been elected by trickery. You have faith, "the conviction of the reality of the things not seen."

Again I ask, Is religious faith a different thing? No: but it takes higher flights. It concerns itself not simply about "the sweet, sweet love of daughter, of son and of wife," but about the love sweeter far and more unfathomable, of God in Christ. It rejoices to believe in heroic doing, and more heroic suffering on part of men and women; but it rejoices still more to trace these to their fountain-head in the one great sacrifice of the Lord Jesus Christ, who gave His life a ransom for all. It delights in the power of even poor human love to lift up the fallen, to soothe the sad, and to succour the dying; but it rises to that "love divine, all loves excelling," which stooped to the lowest degradation that it might raise the lost to the dignity and glory of sons of God. It is "the conviction of the solid reality of things not seen." It never saw God: but it knows Him and clings to Him. It knows Him in Christ; the power of the risen Saviour is a more real factor in its spiritual life than the power of an earthly monarch; the love of Christ is a more constraining motive than the love of dearest friend. The "unseen" is not the unknown. Faith is not credulity. It rests on real knowledge. We know God though we see Him not. We know His power and wisdom by His works: we know His love and grace by His Christ. We know what God is from the testimony of the many who have trusted

Him; we may know from our own experience. We are not asked to trust an unknown God. But we are asked to follow whither He points the way, though we see not the path. The two senses of faith melt into one in Christ. The faith that looks into the future and the faith that realizes God in the present are the same thing. Christ is the revealer of the future glory. Christ is the manifestation of the unseen God. It makes God and heaven real. When we are in darkness as to God's existence or His love, when we question the reality of a future life, we fall back on Christ as our grand argument for both. *He* lived the life of heaven on earth. He "came down from heaven," and yet spoke of himself as "the Son of Man which is in heaven." His blessedness consisted in His oneness with the Father—not doing His own will, but the will of His Father.

Are we living that blessed life? Are we walking with God? Are we living in the light of eternity? under the powers of a world to come? Or are we concentrating our power and thought on the outward and the visible?

III.

HUNGER AND THIRST AFTER
RIGHTEOUSNESS.

(14th September, 1879.)

“Blessed are they which do hunger^s and thirst after righteousness ; for they shall be filled.”—MATT. v. 6.

I. What is the object of desire ? What is this good thing for which it is blessed to long ? Righteousness. Being and doing right. Walking in the straight path of duty, turning neither to the right nor to the left. Conformity to God’s law, the doing of God’s will in every circumstance and every relation of life.

To be righteous is more than to be *just*, as we use the word “just,” and as we see the quality of justice displayed among men. We cannot help contrasting justice with kindness or generousness. A man should be just, we say, before he is generous. The man who is simply just gives exactly what is due, whether of wages to his servant, or of dutifulness to his wife, or of honour to his sovereign. He does not make allowance for faults or shortcomings ; he does not overflow with love or loyalty. Everything is weighed and

measured. Such a man secures our esteem and approval; he does not win our love or devotion. Paul contrasts the barely just man with the nobly generous when he writes: "Scarcely for a righteous man will one die; yet peradventure for a *good* man some would even dare to die."

Righteousness, as Jesus uses the term here, includes both justice and goodness. It is a great thing, when there is so much of twisting and double dealing in social and commercial life, to find a man of thorough integrity, who will adhere unswervingly to the straight line of truth and honour. It is a greater thing to find a man who combines with this integrity the gentleness that wins, the meekness that endures wrong, the courage that seeks to right the oppressed, the mercifulness that forgives until seventy times seven, the pity that is burdened with human misery, the love that is strong as death. "Righteousness" covers all this ground. The righteous man does not simply pay his debts; but regards fairly all claims on his time, his knowledge, his strength, his sympathy; the claims of his children, of his servants, of his friends, of the State, of the Church; and not these alone, but the claims of the poor, the sick, the tempted, the unfortunate, the fallen, the wretched, the criminal.

We see, then, how large a field is covered by this word righteousness. It is nothing less than holiness; nothing short of perfection. It is the keeping of God's commandments in their length and breadth, in the spirit, not in the letter, doing the will of God from the heart.

“Righteousness” is sometimes used in a narrower sense in the Bible, as in the passage already quoted from St. Paul; but in general it has the rich meaning indicated. Thus Moses writes: “It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” (Deut. vi. 25.) When we look back to the context we find the one great commandment, “Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy might,” and we infer that the righteousness of the Old Testament saints was no mere external conformity to rules or to ritual, but was summed up in love of God and neighbour. We turn to Paul and read: “God, sending His own Son in the likeness of sinful flesh that *the righteousness of the law* might be fulfilled in us,” etc. It is not a new sort of righteousness that Christ brings in; it is just the old “righteousness of the law,” that which law could set before men, but could not secure. But there is a new *power of fulfilment*, as well as a *clearer presentation* in the life and death of Christ of what God’s righteousness is than there could possibly be in words engraven on stones or written in a book. *Now*, to be righteous is to be Christ-like.

Under every dispensation, at every stage of the world’s history, righteousness sprang from the root of faith, and faith wrought by love, and love was shown in keeping God’s commandments. Abraham believed God and it was counted to him for righteousness. The prophet Habakkuk wrote, “The

righteous shall live by faith ;” and the apostle takes up his text and makes it the theme of his grand epistle to the Romans. “With the heart man believeth unto righteousness.” What is that righteousness ? Let Paul answer : “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.” (1 Cor. vii. 19.) Paul and Moses agree to a nicety. But there is in Paul (a) a clearer presentation of God’s righteousness ; (b) a new power of fulfilment—Christ the source.

This, then, is the righteousness after which it is so blessed to hunger and thirst.

II. Think of *the blessedness of the desire* for righteousness. “Hunger and thirst,” a striking expression to indicate intensity of desire. It is characteristic of the human race to hunger and thirst. The keen longing of the hungry boy who stands staring at the buns in the window of the baker’s shop is an emblem of strong desire that clings to men through life. One hungers for popularity—cannot be content unless his praises are sounded in men’s ears. Another thirsts for gold—and what a tormenting thirst it is in some men ! A third hungers and thirsts for love—the love of man or woman—a noble longing, but one that is often full of pain. In one form or another men are longing for something better and happier than the present. The soul of man never says, “It is enough.” The eye is not satisfied with seeing, nor the ear filled with hearing. Men are dissatisfied with their circumstances, and they hurry to and fro, seeking for happiness in change of scene and occupation,

filling their houses with the good things that money can buy, gathering treasures of art and literature which may gratify taste and enlarge the mind. And this is so far good. This dissatisfaction with his circumstances is one condition of material progress. Had men not been dissatisfied with lumbering stage coaches, we should not have had improved methods of stream travel. Had men been content with tallow candles, we should not have learned to utilize gas and electricity for purposes of lighting.

But men are dissatisfied with *themselves*, and no change of circumstances will remove that dissatisfaction. Just as dissatisfaction with his circumstances is a condition of material progress, so dissatisfaction with himself is a condition of spiritual growth. This noble discontent marks the height of man's nature, separating him by an impassable gulf from the unaspiring brute. It is the root of desire for man's true food; for that which will nourish the God-like in him; for that which will abide when houses and lands and earthly possessions shall have passed away—in short, for righteousness.

The longing for righteousness may be said to characterize *all men* to some extent. Who is there that feels thoroughly satisfied? Who does not admit that his life is not what it ought to be? It has been beautifully said "‘I thirst’ is the voice of the whole world." There is a void in man's heart that God alone can fill.

In many cases, however, the desire is very feeble and partial—desire to break the bonds of some one bad

habit, whose consequences are unpleasant ; desire that may be quenched by a stronger desire of gratifying appetite, or of gaining the good opinion of the world. Even that measure of desire is a good thing, for Christ delights to fan the feeble spark into flame, and it may be the point of contact for the operation of His Spirit. But the desire of which Jesus speaks in the Beatitude is not feeble or fitful—it is hunger and thirst—consuming desire ; it is not partial, not to escape the bonds of this or that evil habit, but to attain to righteousness, to be perfect even as the Father in heaven is perfect.

This is a blessed longing. It is blessed because it is constantly meeting with partial satisfaction. It is a pleasant thing for the child to be hungry when he is going home from school to have a good dinner in his father's house ; it would be a terrible thing to feel the pangs of hunger if there were no food in the house and no prospect of getting any. So with the true Bread of the soul. It would be indeed an awful thing if men, awakened to a sense of their need of God, burdened with the consciousness of guilt, earnestly crying "Deliver us from evil," were condemned to be perpetually unsatisfied, either not knowing that there is "Bread in the Father's house" or being unable to obtain any share of it. But there is "bread enough and to spare," and "water of life" freely flowing, yea, "wine and milk" "without money and without price." And the invitation is, "Ho ! every one that thirsteth." "If any man thirst, let him come unto Me and drink."

Men have come, and are coming, to have their hunger and thirst satisfied, and not in vain. Still the

satisfaction is partial. The more we get of righteousness, the more merciful, pure in heart and gentle, we become, the more we want. The more we grow spiritually, the more we hunger for that which promotes our growth. And still there is the pain of disappointment. Still we have to cry many a time: "The good that I would I do not." Still high purposes are unfulfilled, good resolutions broken, and it may seem as if our striving were in vain.

But here comes in the word of the Lord, "Blessed . . . for they shall be filled!" Filled with what? Righteousness, mercifulness, purity, peace, love and joy. "Filled" to the utmost measure of capacity! What the law could not do, love does—the righteousness of law *fulfilled in us*! There is a heart of hope in our efforts. Not always shall we come short, we shall "attain" and "be perfect"! Not always shall we be wounded and broken in the fight—victory is sure! He who was in the flesh fought all our spiritual foes. He who knows their strength, tells us so. He is our Helper, our Friend, our Brother. "Greater is He that is in us than he that is in the world." Abiding in the Life, we live, we grow strong and pure, we gain the victory. So we look forward and sing:

"O Christ is the fountain, the deep sweet well of love,
The streams on earth I've tasted, more deep I'll drink above;
There to an ocean's fulness His mercy doth expand,
And glory, glory dwelleth in Immanuel's land."

No other hunger shall be thus satisfied. Hunger for gold, or praise, or even love, shall not be "filled" so that the heart shall be fully and finally satisfied.

You hunger for gold, and you get it, and too often the more you accumulate the less you seem to have, and the less good you get of it. You hunger for praise, and you get it, but not seldom there is a sting in it, for you know that it has not been fairly earned, or you suspect that it is not genuine. You hunger for love, and you get it, and you say, it may be, "We are all in all to each other." And *if* you say so, you are doomed to disappointment. No two human beings can be all in all, for human love has limits. Only ONE can forever satisfy the soul longing for love. Our love to one another must be rooted in His love, and then indeed there is in it an indefinite expansiveness.

IV.

SUFFERING LOVE.

(10th December, 1882.)

“Love suffereth long, and is kind.”—1 COR. xiii. 4.

Love is the standard by which the worth of gifts is to be measured—their worth is in proportion to their usefulness to others. It is the *rule of use* of all gifts, great or small, natural or supernatural—we are to use them not for our own glorification, but in the service of men. All talents, all powers, all privileges, are to be used unselfishly.

It is possible, says Paul, to possess great gifts with little or no love; to speak with tongues and yet be only sounding brass; to be prophets, as Balaam was, speaking God's truth with our lips, but far from God in heart; to make great sacrifices, yea, give our bodies to be burned, yet only to do so from some selfish motive. And in that case, however men may praise us, we are “nothing,” for in the spiritual sphere men are counted worthy not in proportion to genius, or gifts, or outward acts, but in proportion to *love*. Then follows the wonderful delineation of love, which has been rightly accounted one of the gems of Scripture.

Take, first, the characteristics. "Love suffereth long and is kind." The one is the passive, the other the active side, of love. Love is long-suffering—bears much and long. Bears patiently evils inflicted by others. Bears ingratitude, treachery, misrepresentation, in a gentle spirit. Bears with the weakness, the fretfulness, the indifference, the thanklessness of those whom it seeks to bless. It is comparatively easy to be kind to the grateful, but one is apt to be wearied by ingratitude. It is easy to minister to a sick friend who is patient; not so easy to one who is fretful. It is satisfactory to relieve the worthy who are in need; not so easy to relieve the unworthy, those who have thrown away opportunities. Do we not sometimes expect too much from the tempted and the fallen?

"Kind." This is positive. Love does all the good it can to others—to friends and kindred of course; to the poor, to enemies, to outcasts; by words and deeds. It spends time and money, thought and sympathy. It does not say, "Am I my brother's keeper?" It does not say, "I am *not bound* to do this or that." There are no assignable limits to love. It is ever reaching out in wider circles to all who need help.

Foremost in the list of characteristics of love is "long-suffering." Love has burdens to bear—the wants and sorrows and sins of others. It "weeps with those that weep." It has crosses to carry of which selfishness knows nothing. The man who loves most will be the greatest sufferer. It was by no accident, it was by no arbitrary arrangement, it was

in accordance with the very nature of things, that Jesus, who was Love incarnate, was emphatically the "Man of Sorrows." The path of love led Him to the Cross. The more nearly we approach Him in our love to others, the more we shall know of suffering. The more we try to bear the burdens of sin and shame under which men are groaning, the more we shall know what is meant by "the fellowship of Christ's sufferings" and "being made conformable unto His death."

If you would avoid suffering, therefore, turn aside from the path of love. Shut your ears to the cry of the needy, the unfortunate, the sad, the fallen, the ignorant, the wretched. Live in a respectable neighbourhood and forget, as far as you can, that there are sin and shame and sorrow within easy reach of your residence that are not respectable. Drop the acquaintance of men who are beginning to go astray and who may possibly bring reproach on your name, or may give you trouble by asking for counsel or aid. Join a respectable church if you choose; but do not allow yourself to be carried away by the fanaticism of people who think that the main business of the Church is to save lost men and women. Shut yourself out from the fellowship of those who might make any unpleasant demands on your time, or your money, or your sympathy; who might interfere with your comfort, or your gain, or your self-indulgence. Do all this, and you will avoid a good deal of suffering and at the same time be thoroughly respectable.

But if you would be *like Christ*, you must, like

Him, be "acquainted with grief." You must open your hearts to an ever-widening circle of your fellows who stand in need of your help. You must let the tendrils of your love cling to every one with whom God brings you into contact—not only to the good and gentle and refined, with whom it is a pleasure to have intercourse, but also to the unlovely, the disagreeable, the disgusting. You must make their wants, sorrows, trials, your own. And you shall suffer, but it will be blessed suffering, for it will bring you nearer to God. It will be suffering with a kernel of joy at the heart of it. You shall enter into the "joy of your Lord"—joy over the lost found, over the banished brought home, over men set free from the bondage of sin and brought into the glorious liberty of the sons of God. Who that knows Christ would not willingly share in the suffering that he might enter into the joy?

V.

THE KNOWLEDGE OF THE TRUTH.

(2nd September, 1883.)

“If any man *willeth* to do his will, he shall know of the *teaching*, whether it be of God, or whether I speak *from* myself.”—JOHN vii. 17.

“When he, the Spirit of truth, is come, he shall *guide* you into all *the* truth.”—JOHN xvi. 13.

Men were perplexed by the words of this new Teacher. Some said, “He is a good man;” others, “Nay, but He deceiveth the people.” How were they to know whether His teaching was divine or not? What test were they to apply? Jesus gives this answer: “If any man *willeth to do*,” etc. At first sight the statement is strange. The converse might be thought more reasonable: “If any man will take pains to *know* what God’s will is, he shall be enabled to do it.”

Willingness to do God’s will, *i.e.*, the spirit of loving obedience, is the condition of knowing truth. The principle is specially applicable in the realm of moral and spiritual truth, though it applies in measure to lower spheres of knowledge. Knowing comes by doing. By doing God’s will in the sphere of the

material or intellectual, *i.e.*, by acting in obedience to the laws which God has established, we come to know that will as we could never have known it apart from experience. A boy may be taught that on certain conditions his body will float in the water, but his knowledge is different after he has trusted himself to the water and learned to swim. A pupil may be able to state the result of an arithmetical or algebraic problem with perfect correctness, but he does not *know* it as another does who with painful effort, and after many failures, has found it out, and who understands the principle on which the result has been obtained.

Observe, however, it is not so much *doing* God's will that is said to be condition of knowledge, as being *willing* to do it. "If any man *willeth*," etc. In short, moral sincerity is the thing desired—what our Lord, in Luke's account of the parable of the Sower, calls "an honest and good heart."

Now, this moral qualification is in large measure needed for successful gaining of knowledge in a lower sphere. Truth in science, art, political economy—if a man would know such truth, he must have the spirit of the truth seeker; must have a mind open to the light; must be ready to recognize laws which God has stamped on the material universe and on human life. If he seeks his own glory instead of God's; if he tries to establish his own "views" instead of finding out God's will, he must fail. It is the humble spirit patiently seeking to understand God's ways in nature and providence, that is as a rule rewarded with success in the search for truth.

Clearly this principle will apply with greatest force to truth about our moral and spiritual relations. This is the truth which is indispensable to the peace of the human spirit because directly affecting duty and life at important points. What is my relation to the Being who gave me life? What are my duties to my fellows? What is my destiny? Sin is a terrible fact—how shall I get rid of it? Misery is a fact—what is the explanation of it? Is it incurable? Death is an awful fact—is there any way of meeting it calmly, of triumphing over it? Who can tell me *truly* about these things? Is it possible to find out the truth? “What is truth?” is a question put by many besides Pilate—sometimes in contempt, sometimes in despair—asked as despairingly in Christendom as ever in heathendom. Still, amid the blaze of light from the Bible and the Cross, “we grope and gather dust and chaff”!

The human spirit cannot rest without knowing the truth that affects the welfare of the spirit. We may do without a knowledge of astronomy, etc. We long to be assured on some infallible authority that we are right in our beliefs about God, life and immortality. We cannot be satisfied with a “perhaps.” Herein lies the strength of the Church of Rome. She comes to perplexed spirits and says, “I will guide you infallibly.” The dogma of the infallibility of the Pope is meant expressly to meet this want. It was long doubtful where the infallibility rested, whether in Councils, or Pope, or both together. *Now* men are pointed to an old man at Rome, and told, “*There* is

the infallible guide." To those who can accept it, what a strain it takes off mind and heart! There is no more perplexity, no more groping in the dark, but simple, restful, absolute submission—and hence peace.

"False peace," we Protestants say, and rightly. We repudiate the infallibility of Church and Pope, and we refer men to the Bible. That, we say, is "the infallible rule of faith and practice." "But it needs an interpreter." That is true, for interpretations are endlessly various. Here Rome steps in and says, "The Church is the infallible interpreter, and the Book is not a safe guide except as interpreted by the Church." We say, God is the Interpreter, and each human spirit has direct access to the Source of all illumination. "The Spirit of truth will guide you into all the truth." A great promise! This does not mean that every man is at liberty to think what he likes about the Book, irrespective of Divine teaching; but that no man, no priest, no church, has the right to insist that men shall drink the living water from their cups or their canals, when the *Fountain* itself is always open to them.

Nor does it mean that the voice of the Church, the result of the earnest thought and prayerful study of good men, is to be disregarded. The Spirit of truth was accessible to them, as well as to us, promised to them as to us; it is at our peril if we shut our minds against the light which they have to impart. Hence the absurdity of the conceit of men who say: "Fling away commentaries and go directly to the

Bible as I do," which is generally found to mean "Take *me* as your commentator, and you will be safe!" Hence the unwisdom of trying to cut loose even in this age of shifting opinion from the creeds which give in condensed form the result of Christian thought on many important points. It seems to be difficult to avoid one of the two extremes—that of making the creed an idol, a positive hindrance to the free entrance of the light of truth into men's minds, which practically takes the place in Protestant Churches of *tradition*, or *the Pope* in the Church of Rome; or that of casting it away as utterly worthless because it now only partially represents the mind of the Church.

Nay more, it is possible to use the Bible itself in such a way as to shut out God and His truth. There is a way of using Bible sentences which is simply superstitious, a way of picking and piecing texts which is unprincipled. There is a possibility of being in bondage to the letter of it so as to lose its spirit, of applying its utterances to persons and circumstances with which they have nothing to do. The Bible is not a code of rules ready-made to be applied to all the events of life. God has not given it to us to save us the trouble of thinking. That is what Rome professes to do. His Word is a "light" to our path, but still we have to think and judge about the path, and most assuredly we are not freed from perplexity about the mysteries of life and of eternity. One sometimes thinks that the burden of life is heavier,

and the problems of existence more difficult of solution than they were in the days of Job or Jeremiah.

We sometimes think it would have been so easy to make the Bible clearer—to prevent the misconceptions and mistakes that have arisen. Might not the whole of the Transubstantiation controversy have been prevented by a few words of comment on the sentence, “This is my body”? Might not the relation of children to the Church have been so clearly defined as to have saved all the arguing about infant baptism? Would it not have prevented much perplexity if there had been some indication of what we are to approve and what to condemn in the great characters of Scripture? Might not the Trinity and the Atonement have been set in clearer light, so that men would not have stumbled so much as they do at them? Might there not have been, as a quaint character in a well-known story suggests, “a book of Leviticus in the New Testament” to give direction about conduct?

But God has left the Bible as it is, with its apparent contradictions and anomalies, with its strange silence on many points, with its liability to misconstruction. God’s “*word*” is in it, but it does not always lie on the surface, nor does it discover itself to the heedless or indolent seeker. It lies hid in histories and parables and allegories and love stories; in psalms and proverbs and letters to individuals or to churches; and we must search for it as for hid treasure.

The Bible throws light on the enigmas of life. Yet the Bible itself is in some respects an enigma. The words of Jesus are the kernel of the Bible, and yet even over them how men have wrangled! Some of His sayings are among the hardest of interpretation in the whole Book—hard even to the humble and loving spirit, harder still to mere intellect seeking with grammar and lexicon to sound their depths.

We must join the words with the Life, and interpret them in the light of that Life. There are no words that will less bear to be separated from the spirit and character of the Person who uttered them. "The Life is the Light of men." The life of Jesus is the utterance of God's thought. Here was One persecuted, yet blessed—losing His life, to find it again in untold myriads of souls saved by His death—a Man of sorrows, yet with an inward peace such as the most prosperous never enjoyed, a joy such as the world knows not, peace and joy which He can bestow as from a never-failing spring on all who will receive—suffering a shameful death and thereby highly exalted, attaining a name that is above every name—an unknown, poor, friendless Man, yet in the hour of greatest danger speaking prophetic words as to the extension of His Kingdom, which the lapse of centuries has proved signally true.

How shall we understand that Life—that Death? Not by logic, but by love. Not clearness of head, but purity of heart is needed. Logic will in vain try to reconcile the discrepancies, either of the Life or of the words. Love alone can solve the enigma: "He that loveth not, knoweth not,"

The central figure in the Bible is Jesus Christ. All previous teaching culminates in His—He fills up the law and the prophets. All subsequent teaching grows out of His, is a development of what He had said in germ. The Life and Death explain the words. The Spirit unfolds the meaning of the Life and Death. We have an infallible rule of conduct—the Life of Christ. We are to learn it. We have an infallible interpreter—the Spirit of the truth, who *purifies our hearts*, so that we understand and welcome the truth. Does it follow that we shall have no perplexities? Assuredly not; for we have not *an infallible apprehension* of the teaching of the Spirit. It does follow, however, that we have confidence that even through error and darkness and doubt we shall be ultimately brought into the light of God, that we *shall* know, if we “follow on to know the Lord.”

Eternity will show that not in identity of belief, but in *unity of spirit* does the true unity of the Church consist. Those of us who hope yet to see one Protestant Church in this land might well despair if uniformity of belief were essential. There will be strange meetings in heaven, and none stranger, perhaps, than those of keen theological disputants, who judged one another traitors to the truth of God. The devout Romanist, seeing in the words of his Lord the warrant for the sacrifice of the Mass will be surprised to meet the earnest Protestant who condemned him as an idolater. The Trinitarian will find before the throne many a Unitarian who denied in words the deity of Christ, but who paid Him the

full homage of a reverential and confiding love as the express image of the Father, and who lived not to himself but to Christ. Many souls that all through life went sad and heavy-laden because they could only dimly discern the features of the Saviour behind the veil of superstition, will rejoice along with many who were kept altogether outside the pale of the Christian Church by the narrowness of good men, when together they behold the Saviour "as He is,"—when they see His face and serve Him.

"Now we see through a glass, but then face to face ;

"Now we know in part, then shall we know as we are known.

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

VI.

THE PLACE AND THE WAY.

(29th August, 1886.)

“ And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest ; how know we the way ? Jesus saith unto him, I am the way, and the truth, and the life ; no one cometh unto the Father, but by me.”—JOHN xiv. 4-6.

We cast our eyes back over a few verses and read (xiii. 33) “ Little children, yet a little while I am with you. . . . Whither I go, ye cannot come.” These words, tender and yet troubling, were still sounding in the ears of the faithful eleven. Separation from their loved Master is imminent, and He seeks to prepare them for the hour of darkness that is coming. He speaks words of cheer, which have lightened the burdens of many thousands of troubled hearts.

“ Let not your heart be troubled ; ye believe in God ; believe also in Me.” Let faith cure your fears. Remember there is One who governs all things in wisdom and love—“ the Father,” of whom I have so often told you. Trust Him to bring light out of darkness. Trust Me, too ; do not doubt Me too

hastily. Forget not the many tokens of love and power I have shown you. Trust Me now when I tell you that all shall be well, that My going away is necessary in order that all may be well. Trust Me as the Revealer of the Father, who came from God and go to God.

“In my Father’s house are many mansions, if it were not so, I would have told you: for I go to prepare a place for you. And if I go to prepare a place for you, I come again, and will receive you unto myself, that where I am there ye may be also. And whither I go, ye know the way.”

We have here, then, *the place which Christ is preparing, and the way to it.*

I. *The Place.*—“I go to prepare a place for you,” among the many “dwelling places” in “My Father’s house.” The “Father’s house” is God’s home. If we ask *where* that is, we are reminded of Isaiah’s “I dwell in the high and holy place”; of the Psalmist’s, “O though that dwellest in the heavens”; of the Lord’s Prayer, “Our Father which art in heaven”; of Paul’s “dwelling in light unapproachable” (1 Timothy vi. 16). God fills all things; He dwells “with him that is of a contrite and humble spirit” as well as “in the high and holy place”; we may understand the Father’s house to be the universe which He fills with His presence, or some central region of light in which the glory of His love is especially manifested.

“In My Father’s house are many dwelling-places.” “Mansion,” which now means a large, stately edifice,

used to mean simply "dwelling house," and that is its meaning here. The word conveys the idea of rest and permanence. Dwelling houses, not tents, we shall have in heaven—"a house not made with hands, eternal in the heavens." The Son abideth ever, and we, being joint heirs with Christ, shall be for ever at home, "At home with the Lord." We shall live there with our risen and glorified Saviour. For we are to have glorious bodies as well as glorified spirits, and the dwelling-places will be adapted to the needs of the inhabitants.

If we could get firm hold of the truth conveyed by these words of the Lord Jesus, would it not alter the feelings which many of us still cherish when we think of the next world? Do we not often think of Death as severing the ties that bind us to this warm, home-like world and landing us outside in the cold and darkness, where everything is strange? Thank God, to most of us this world *is* happy and home-like; but yet it is not, and is not meant to be, such a home as heaven—it is not our true home—it is rather the vestibule.

Heaven is a *roomy* place. There are "many" dwelling-places, because there are "many sons" to be brought to glory. Who can tell how many? Our widest thoughts come far short of God's thoughts. The "breadth" as well as the length and depth and height of the love of God in Christ "passeth knowledge." "For the love of God is broader than the measure of man's mind," etc. We cannot tell what a vast multitude of men and nations are embraced in

that love. "Many" shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." "A great multitude," which no man can number, shall stand before the throne of God and before the Lamb. The Saviour of mankind "shall see of the travail of His soul and shall be satisfied" as he surveys the crowds of redeemed ones that "throng up the steeps of light," as He listens to the "ten thousand times ten thousand and thousands of thousands saying with a great voice, Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honour and glory and blessing."

Among these dwelling-places He is *preparing a place* for each of His disciples. In what the preparation consists we cannot tell; but we may suppose that it is connected with the taking of Christ's own holy humanity into heaven. Our "great High Priest, Jesus, the Son of God, is passed into the heavens," and now we sing "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

A place "*for you.*" The words have an individualizing tenderness about them. Though the Father's house is large and glorious, no child, however little, shall feel lost or lonely in it. Just as, in some of our houses, there is the library or office for the father, the work-room for the mother, the nursery or play-room for the children, each of these fitted up for the person that is to use it, so shall it be in heaven. Whatever the capacity of each child for blessedness, he shall be

filled. We shall not all begin at the same stage of knowledge or of holiness; we shall not all have our spiritual life developed after precisely the same fashion. God loves variety, and there will not be dead uniformity in heaven. In the preparation of the several places in which His saints are to live, Christ will consult their respective needs, spiritual and intellectual. There will be places for the little children and places for the mother souls that have borne the burdens for others; places for the wise and learned, where they may eternally increase under most favourable circumstances their stores of wisdom and knowledge, and places for the simple and untaught where they may use their scanty powers to the best advantage in the service of the King. The *presence of Christ* will be an essential element of blessedness.

II. *The Way*.—"Whither I go, ye know the way. Thomas saith," etc. "I am the Way," etc. This is not a harsh or narrow declaration, but a statement of *fact*. There is no real recognition of the Fatherliness of God apart from Christianity. In the answer of Jesus "the Way" is the leading thought. The "truth" and "life" are subordinate. The closing words of verse six show this: "I am the Way because I am the Truth and the Life, etc. I am the *perfect manifestation* of God and the *motive power* to bring man to God."

1. Christ is the Way, because He *reveals* God. He can say not simply "I teach you about the Father," but "He that hath seen Me," etc. "What I am, God is." Philip wished to *see* God, as you and I have

longed that there might be some unmistakable manifestation of what God is and what He wills. Jesus says, look at Me. I show you God's very heart; learn of Me and you shall know God. "Have I been so long . . . and dost thou not know Me, Philip?" So He speaks to us. Above all, in His sacrifice, He makes clear God's heart of love to sinners—God's *grace* to the undeserving. God comes to us in Christ saying, "See in My Son how I feel about your sin; see in His life My unsullied purity; see in His sorrow and suffering My hatred of sin, My love of sinners; hear in His word of forgiveness My forgiveness."

2. Christ is the Way, because He is the *motive power* to bring men to God. He is the life: He quickens by imparting life as the vine-stock does to the branch; He renews the will so that the prodigal is able to arise and return to the Father. It is more important to know the Way than the goal. The soul asks, "Where is the great ocean?" and the stream answers, "Trust yourself to me and I will bear you to the ocean." It is of infinitely more consequence to know Christ than to descant on the glories of heaven. "I will not gaze on glory but on my King of grace."

No road from earth to heaven stretches far enough except Christ the Way.

VII.

WHO MAY BE COMMUNICANTS IN THE
PRESBYTERIAN CHURCH ?

(23rd October, 1887.)

“ Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.”—ACTS xvi. 31.

“ He that hath my commandments and keepeth them, he it is that loveth Me.”—JOHN xiv. 21.

What are the conditions of admission to full communion in the Presbyterian Church ? Who may, and who may not, be communicants ? These are questions which, in effect, I am often asked. Let me try to answer them plainly.

In the first place, let it be distinctly understood that the terms of admission to the Presbyterian Church ought not to be in any respect different from the terms of admission to any other branch of the Church of Jesus Christ. Every member of the Presbyterian Church is professedly a member of the Church of Christ ; conversely, any member of the Church of Christ may be a member of the Presbyterian Church. The question, therefore, with which I am dealing is, in reality, this : *What are the terms of admission to the Church of Jesus Christ ?*

Let me give the answer under two heads :

I. In respect to *Creed*.

II. In respect to *Life*.

I. What are the terms of admission to the Church in respect to Creed ? What must a man, or a child, believe in order to be a Church member in full communion ?* Must he accept the Westminster Confession of Faith ? or the Shorter Catechism ? or the Apostles' Creed ?

It may surprise some persons to be told that the candidate for membership in the Presbyterian Church is not required by any law of the Church to give his assent to any one of these statements of Divine truth. Assent to the Confession of Faith is required of office-bearers in the Church, but not of private members. The children of the Presbyterian Church are taught the Shorter Catechism, and must have their thinking largely moulded by that marvellous compendium of theology ; but they are not required, when coming to the Lord's Table, to declare their acceptance of the teachings of the Catechism. Nor are they required to accept the Apostles' Creed. Individual ministers or sessions may ask assent to one or other of these documents, or to some other statement of truth ; but no such assent is *prescribed* by the law of the Church. In the " Rules and Forms of Procedure " I find the following statement under the head " The Congregation " : " The members of a

* Every baptized child is, of course, a member of the Church, though not " in full communion."

congregation entitled to all Church privileges are those, who upon profession of faith in Christ and obedience to Him, have been received by the Session into full communion." (Sec. 199.) The duty of the session in regard to applicants for admission to full communion is thus dealt with in the same book (Sec. 13): "The application" [*i.e.*, to be received into full communion] "is then reported to the session, and, when satisfied of the applicant's knowledge of Divine truth and of his Christian character and deportment, the session receives him in such a manner as may be deemed for edification."

Usage, I presume, varies very much. What is practically aimed at is assent to the "fundamentals" of the Christian faith. But what *are* the "fundamentals"? What is included under "faith in Christ and obedience to Him"? For example, is it imperative that a candidate for admission to full communion in the Church should believe in the doctrine of the Trinity as traditionally set forth in the Nicene or the Athanasian Creed, or in the Westminster Confession? or that he should believe in the theory of the Atonement that prevails in the Church? or in the opinions handed down from the fathers concerning future punishment? To each of these questions I advisedly answer, No. I cite such questions as these boldly, rather than questions about the six days of creation, or about predestination, or final perseverance, because the former are the questions about which thoughtful men are troubled nowadays.

Is it of no consequence, then, what a man believes

about the points referred to? May he think what he pleases? Far from it. It is of great moment that he should think truly, under the guidance of the Spirit of truth Himself, concerning such matters. Moreover, he will be a foolish man if he throw away as worthless the results of the thought of past generations. And, yet, it remains true that he is not bound by any traditional interpretations of, or deductions from, the Word of God, but is at liberty to go afresh to the fountain and drink for himself.

It may be granted, for instance, to be essential that a Christian man should believe in God, the Father, the Son and the Holy Spirit; but it does not follow that he accepts all the statements of the Nicene Creed, or of the Athanasian, regarding these distinctions in the divine nature.

So, again, it may be held to be essential that he should believe in *The Atonement* of Jesus Christ, who "died for our sins according to the Scriptures," "who gave Himself for us," "who His own self bare our sins in His own body upon the tree"; but not that he should accept the theory of Anselm, or of Calvin, or of Wesley, concerning the nature of the sufferings of Christ and the way in which reconciliation to God is thereby secured. If, when he finds it stated in the Shorter Catechism that Christ offered up Himself "a sacrifice to satisfy divine justice," he should wish to add that the offering was intended to satisfy divine love not less than divine justice, he will not be cast out as a heretic.

So, again, it may be regarded as essential that he

should believe in the teaching of Christ as to "the eternal fire, prepared for the devil and his angels," into which the wicked shall "depart"; but it does not follow that he accepts mediæval beliefs about the tortures of the damned, or that he does not believe that there is light yet to be got from God's Word on this tremendous theme.

"Faith in Christ and obedience to Him." These words evidently go down to the fundamentals. They echo the words of our two texts. What, then, is "faith in Christ"? What is meant by the reply of Paul and Silas to the jailer: "Believe on the Lord Jesus"?

These words clearly imply some belief *about* Jesus. We must believe some things *about* Him before we can believe *on* Him. Nay, we must believe great things about Him before we can believe on Him in the sense of the New Testament writers—before, that is, we can yield Him the absolute trust and the uncompromising obedience which He demands.

On the other hand, faith *in* Christ is consistent with much misbelief or imperfection of belief *about* Him. The little child of a year old believes in his mother and holds out his arms to her trustfully as he would not to a stranger; but his belief about her must be very embryonic. Many a man is a loyal subject of Britain who knows little of her history, and who could not pass an examination on the British Constitution. There are men ready to die for their country who could not explain the difference between the system of Government in Britain and that in the

United States. So with loyalty to Christ. Men may be ready to obey His last command—willing to follow Him whithersoever He leads—and yet may be sorely puzzled about the mystery of His Person.

What is to be done in the case of such persons? Are they to be excluded from Church fellowship until they can pronounce the Shibboleth of the creeds? The Church is tolerant of much imperfection in the conduct of her members, provided only “the root of the matter” is in them. Is not the author of “*Ecce Homo*” right when he maintains that “we ought to be just as tolerant of an imperfect creed as we are of an imperfect practice? Everything which can be urged in excuse for the latter may also be pleaded for the former. If the way to Christian action is beset by corrupt habits and misleading passions, the path to Christian truth is overgrown with prejudices and strewn with fallen theories and rotting systems which hide it from our view. It is quite as hard to think rightly as it is to act rightly, or even to feel rightly. And, as all allow that an error is a less culpable thing than a crime or a vicious passion, it is monstrous that it should be more severely punished; it is monstrous that Christ, who was called the friend of publicans and sinners, should be represented as the pitiless enemy of bewildered seekers of truth. How could men have been guilty of such an inconsistency? By speaking of what they do not understand. . . . To the world at large it seems quite easy to find truth, and inexcusable to miss it. And no wonder! For by finding truth they

mean only learning by rote the maxims current around them.

“ Thus Christian belief is fully as hard a thing as Christian practice. It is intrinsically as hard, and those who do not perceive the difficulty of it understand it just so much less than those who do. Christ's first followers, as we have seen, were far from possessing the full Christian belief. Not till long after His departure did they arrive at those conclusions which are now regarded as constituting Christian theology.

“ But when it is once acknowledged that to attain a full and firm belief in Christ's theology is hard, then it follows at once that a man may be a Christian without it. . . . Do we find Him” (*i.e.*, Christ) “ frequently examining his followers in their creed, and rejecting one as a sceptic and another as an infidel? Sceptics they were all, so long as He was among them, a society of doubters, attaining to faith only at intervals, and then falling back again into uncertainty. And from their Master they received reproofs for this, but reproofs tenderly expressed; not dry threats nor cold dismissal. Assuredly those who represent Christ as presenting to men an abstruse theology, and saying to them peremptorily, ‘ Believe or be damned,’ have the coarsest conception of the Saviour of the world. He will reject, He tells us, those who refuse to clothe the naked or tend the sick, those whose lamps have gone out, those who have

buried their talents, not those whose minds are poorly furnished with theological knowledge."

These are true words. It is not a matter of little moment what a man believes about the person of Christ; it is his duty to seek to know the truth concerning this great subject, and it is the duty of the teachers in the Church to "expound unto him the way of God more carefully" on this theme; but it is possible for him to entertain mistaken notions regarding it and yet to have true faith in Jesus Christ. There are men who deny in terms the deity of Christ, who yet bow before Him with more absolute reverence and submission than some of those who in terms acknowledge His deity. Here is a man who says "Jesus Christ is God, and I worship Him"; and yet he strives for riches as keenly, and regards his brother's rights as little, as if Jesus had never said, "Lay not up for yourselves treasures upon the earth," and as if His apostle had never written, "Not looking each of you to his own things, but each of you also to the things of others." Yonder is a man who says, "I accept Jesus as my Saviour and my Lord; but I cannot tell whether he is equal to the Father or not"; but the man's whole life is a following of the precepts of Jesus as to purity, unworldliness, gentleness, self-forgetfulness, love to God and man. Which of these two men would Jesus welcome as His disciple? Can it be doubted that He would say of the latter as He said of the man whom the disciples forbade to cast out devils because he "followed not" them: "Forbid him not; for there is no man which shall do" these

things "in My name, and be able quickly to speak evil of Me"?

True faith in Jesus Christ is consistent with much misbelief about His person. We have read in the Sunday school lesson for to-day of a woman touching the hem of Christ's robe, under the impression that she would get some good from this contact. "Superstition!" we say; and so it was; yet there was true faith in that woman's heart. She knew her sore need of healing, and she believed in the power of Jesus to heal; and His love met her faith with a ready response. So, doubtless, there is many a poor soul repeating *Pater Nosters* and counting beads in a way that provokes a pitying smile, who yet has some germ of true faith in the unseen Lord whose image is before her; and these uninstructed, yet genuine, believers will go into the kingdom of heaven before some self-complacent and self-indulgent Protestants who confound knowledge of theology with faith in Jesus Christ.

"Faith in Christ and obedience to Him." The only faith in Jesus that is worth anything is faith that *obeys*—"faith working through love." "He that hath My commandments and keepeth them, he it is that loveth Me." The loyal subject is the one who springs to arms at his country's bidding—not waiting to settle all disputed questions of political science. The true Christian is the man who obeys Christ without waiting to solve all the problems of theology. He has warrant for hoping that, in the very path of obedience, there will come fuller light as to "who"

the "Son of Man" is. "If any man willeth to do His will, he shall know of the teaching." To the warm-hearted, sceptical Thomas, the Resurrection of Jesus seemed too great a fact to be accepted on any testimony without the evidence of his own senses; but he had been ready to "die with" his beloved Friend, and when the gracious Master offered him the proof he sought, his obedient soul cried out, "My Lord and my God." There are not a few in our day to whom the deity of Christ seems too great a truth to be believed, whose hearts would nevertheless bound with a joy unintelligible to those who have never wrestled with doubts, if it could only be made clear to them that that doctrine is not a mere speculation of theologians, but the statement of a blessed reality.

"Believe on the Lord Jesus, and thou shalt be saved." What, then, is His relation to me? In what respect am I to believe on Him? The word "saved" indicates that I am to believe in Him as a *Saviour*. I believe in my physician as a healer: I may not understand his method of treatment, but I do his bidding in the matter of medicine. I believe in my friend as a friend—one whom I can trust. I may not understand his theological or scientific opinions, but I am quite sure that he will stand by me in the time of trial—that he will prove himself a friend in need. Jesus is Saviour: "He shall save His people from their sins"—I am to believe in Him as Saviour. When He says to me, "This is my blood of the covenant, which is shed for many unto remission of sins";

"Be of good cheer, thy sins are forgiven," I am to take Him at His word, just as I do my physician when he says, "Use this medicine, and you will be well to-morrow." When He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," "Take My yoke upon you, and learn of Me," I am to come and take His yoke—the yoke of submission to the Father's will, which he asks me to bear side by side with Himself, and learn the blessed lesson of obedience. When He says, "I am the Bread of Life," "The bread that I will give is My flesh for the life of the world," "He that eateth Me, he also shall live because of Me," I am to appropriate Him and feed on Him, by thought and love and trust and obedience, for the nourishment of my spirit's life, just as I feed on the daily bread which the Father gives for my bodily life.

I may ask, "What has Jesus done for me that I should believe in Him as my Saviour?" Let us look at some of the answers given in the New Testament to this question.

Hear Paul answer it: "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and, being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and

things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 6-11.)

Or listen to the glowing sentence into which he condenses the whole redeeming work of Christ: "Who loved me, and gave Himself up for me." (Gal. ii. 20.)

Hear Peter answer the question: "Who His own self bare our sins in His own body upon the tree, that we, having died unto sins, might live unto righteousness. (1 Peter ii. 24.)

Hear John answer it: "Herein was the love of God manifested in us" (*i.e.*, in our case) "that God hath sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

Paul, Peter and John agree entirely as to the ground on which the claims of Jesus rest. He is the "only begotten Son," who was "in the form of God," who "emptied Himself, taking the form of a servant," who "gave Himself up for me," who "bare our sins," who is "the propitiation for our sins." Here is a personality that is unique; here is One who occupies a unique relation to God and man and sin. He is "the Way"; shall we not "come" by Him unto the Father? He is "the Truth"; shall we not "learn" of Him, and be "taught in Him, as truth is in Jesus"—all truth embodied in Him, all principles of true living contained in Him? He is "the Life"; shall we not "arise from the dead" and come to Him that

we "may have life"? Shall we not realize in our experience His great word, "I came that they may have life, and may have it abundantly"? He is "the true Vine"; shall we not cling to Him as the branch to the vine-stock, that, sharing His life, as the branch shares the sap that flows through the stem, we may grow and bear fruit? He is "the Resurrection"; shall we not believe in Him, that we may "never die"? He is "the First, and the Last, and the Living One," "alive for evermore"; shall we not with untroubled hearts yield ourselves to His keeping, who has the keys of Hades and of death, who will open the way for us to pass through into the very presence of God?

II.—In respect to *Life*. What are the conditions, as regards conduct, of becoming a communicant in the Church?

There is an idea generally prevalent that a man should not "join the Church" without giving up a good many things which are regarded as inconsistent with a profession of religion. It is held that the professing Christian must not only give up whatever is sinful, but also refrain from many things that are lawful for other people. He must "come out and be separate" from the world, and especially from what are called "worldly" amusements and indulgences. The lists of such amusements and indulgences vary in length according to the views, prejudices and upbringing of those who make them. Dancing, card-playing, theatre-going, billiards, the use of tobacco, the drinking of wine and spirits, are often found among the proscribed pleasures.

Now, there is no manner of doubt that Christ calls on His followers to "give up" much. "If thy right hand causeth thee to stumble, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish and not thy whole body go into hell." Whatever hinders the spiritual life—whatever threatens the destruction of faith and love and purity and hope and joy in the Lord—must be given up at any cost. The real trouble is that, as a rule, the idea of "giving up" does not go nearly far enough. "If any man will come after Me, let him *deny himself*, and take up his cross and follow Me," That is the far-reaching demand of Jesus Christ. It is not the giving up of *things*, but the giving up of *self*, that He requires. A man may give up the use of tobacco or wine, and yet may be far enough from being a true Christian—may retain "self" in the form of a love of money, for example, that eats his soul like a canker. A man may give up the card-table or the theatre merely because he has grown tired of these forms of recreation, and may retain "self" in the form of a temper that makes his home a bear-garden, and his tongue "full of deadly poison." The attempt to draw a clear line between amusements that are lawful for Church members and amusements that are not lawful is generally useless, and is often mischievous. The effect is, on the one hand, to alienate not a few true disciples of Jesus who are indulging, with the clear approval of their own consciences, in some form of forbidden recreation; and, on the other hand, to lull to sleep, in

fancied security, many persons who do not reflect that the chief danger arises from excessive indulgence in what is in itself lawful and right.

The real question is, have you given *yourself* up to the Lord? Then you will eat, or drink, or dance, or play, or smoke, "to the glory of God"; or, if you cannot do so, you will give these things up. If you find that any one of them cannot be fitted into its place in the service of Christ, in the strengthening of your body, or the refreshing of your mind, or the gladdening of your heart, so that you may be the better fitted for His service, you must let it go. Moreover, you will do well to take the counsel of wise Christian friends as to your choice of amusements, and listen to what they may have to say from their own experience as to the injurious tendencies of certain forms of recreation, rather than follow heedlessly the lead of the giddy and worldly.

The Presbyterian Church wisely makes no laws on these matters, though it sometimes gives advice. What it seeks—what Christ seeks—is to have men "renewed in the spirit of" their "mind," and then trained to clearer Christian discernment and more fervent Christian love. The life of a Christian is not to be one of mere negations, but a gloriously positive, rich, full, blessed life. The New Testament is full of striking antitheses, in which the positive side of life is set over against the negative. The negative side is thus expressed, "Denying ungodliness and worldly lusts;" it is immediately followed by the positive. "We should live soberly and righteously and godly

in this present world." The prohibition, "Make not provision for the flesh, to fulfil the lusts thereof," is closely connected with the injunction, "But put ye on the Lord Jesus Christ." "Ye shall not fulfil the lust of the flesh," writes St. Paul. If you ask, how is this to be accomplished? he gives the answer in the same verse, "Walk by the Spirit." He warns against drunkenness: "Be not drunken with wine, wherein is riot"; and then, knowing the uselessness of mere prohibitions for the conquering of a vicious habit, he adds, "but be filled with the Spirit." If he forbids "foolish talking or jesting, which are not befitting," he tells how the tongue is to be actively employed, "but rather giving of thanks." He finds the antidote to the excesses of liberty in the law of love: "Only use not your freedom for an occasion of the flesh, but through love be servants one to another." He gives an ugly catalogue of "the works of the flesh": "Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like"; but he exhibits by way of contrast a beautiful bunch of heavenly grapes which are "the fruit of the Spirit": "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." He states in one terse sentence the general principle of which he gives so many illustrations: "Be not overcome of evil, but overcome evil with good."

Such is Christian life—a gloriously positive, strong, full life, calling into play all our powers in the service

of Him who makes us "free indeed." "If ye know these things, blessed are ye if ye do them." "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus."

Let a man thus believe in Jesus as his Saviour from sin and thus obey Him as the Lord of his spirit, and the Church of Jesus Christ ought to welcome him into its ranks as a true disciple.

VIII.

DEATH ABOLISHED.*

*Preached in St. Andrew's Church, Toronto, on Sunday, 3rd March,
1889, in connection with the death of*

GEORGE PAXTON YOUNG, LL.D.

Professor of Logic, Metaphysics and Ethics in University College, Toronto.

"Our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the Gospel."—2 TIM. i. 10.

Two things are here declared to have been accomplished by Christ: first, *the abolition of death*, and, secondly, *the bringing of life and incorruption to light*.

I. What do these great words mean: "*Christ Jesus abolished death?*" Clearly, they do not mean that Christ has delivered men, or any portion of the race, from physical death, or from the pain of dying. Death comes impartially to all, sparing neither youth nor usefulness, leaving sad and stricken hearts in his path. Still, as of old, plague and pestilence, storm and hurricane, war and the legion of sicknesses, by which our bodies are wasted, are the instruments of

* See also p. 159 of this volume.

Death. The life of the most devoted saint is no more secure against the attacks of this great enemy than that of the vilest reprobate. The best of men must die, sometimes in great agony. The Christian man will bear suffering in a trustful and patient spirit; but he can purchase no immunity from pain or death.

In the full consciousness that all this was going on, and would continue, Paul wrote these words: "*Our Saviour Christ Jesus abolished death.*" What do these words mean?

1. Christ has taken away "*the sting of death.*" "*The sting of death is sin.*" Death comes as a scorpion, and the sting with which it slays men is sin. Christ Jesus takes sin away, and, though death may still wear an ugly look, it is powerless to do any real hurt, because its sting is gone. It is the burden of guilt on the conscience that makes a man afraid to die. Looking back on the sinful past, he is afraid to meet God in judgment. His own heart condemns him. Christ removes the burden of guilt from the conscience. He reveals God, forgiving sin at the cost of the life of His own Son. The past is blotted out. The man is "*reconciled to God through the death of His Son.*" Being set right with God, all things are new to him. Not only is life full of new meaning, but death comes now to summon him into the presence, not of an angry Judge, but of a loving and righteous Father. The sting of death is gone; it has no real power to hurt.

2. Christ delivers from the "*fear of death.*" "*Since then the children are sharers in flesh and blood, He*

also Himself in like manner partook of the same ; that through death he might bring to nought him that had the power of death, that is, the devil ; and might deliver all them who through fear of death were all their lifetime subject to bondage." Of course, when the sting of death is taken away, the fear of it is also to a large extent removed. Yet, apart from sin, there is a terrible aspect about death. Death is negation separation, darkness. It is the cutting off of the man from the world in which he has lived, and from the friends to whom his heart is bound. No more will his eye look on the beauty of earth and sky, or on the faces of loved ones ; no longer will his ear be open to the sound of welcome voices ; communion with the earth and its inhabitants is at an end. I do not know that any man can fairly realize all this without some dread. There is the natural fear of the unknown. Even the Christian cannot help shrinking from death, as the patient shrinks from the surgeon's knife, or as the emigrant dreads the unknown dangers of a new land.

In large measure, however, Christ robs death of its gloomy and terrible aspect. He does so, for one thing, by bringing the blessedness of the future home of the soul so prominently into view that the soul is content to leave its earthly tabernacle. Though "*the valley of the shadow of death*" is dark, the very imagery used intimates that there is light beyond ; for, if death casts a shadow, must there not be a brightness which it intercepts ? The emigrant is content to leave the home of his childhood, and to brave the perils of the deep, when he is assured by a

son or a brother in the new land that he will exchange poverty and hardship for ease and comfort. Though he may shed bitter tears as he takes the last look at the land that gave him birth, hope will be strong within him as he thinks of all that has been told him about his new home, and forms plans of life and work in the future. And so the Christian, keen as may be the pang when he is called to leave this home-like world, with all in it that has made life bright and good, will be sustained by the hope of a more blessed and glorious abode—the true home of the soul—“*a blessed country, that is, a heavenly*”—and will be ready to pass through the swellings of Jordan, assured that the “*Father’s house*” is on the other side, and that the Elder Brother is waiting to receive him.

3. Christ *imparts a principle of life* to the believer, which is an earnest of the “life and incorruption” that shall be his in overflowing measure hereafter. The words spoken to Martha were spoken for us: “*Whosoever liveth and believeth on Me shall never die.*” The resurrection life is begun already in the believer. A moral and spiritual resurrection has taken place—a rising out of the death of sin into the life of righteousness—which is the pledge of the bodily resurrection. “*If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.*” In this case, therefore, death is “*abolished.*” The physical death must come in the

order of nature ; but it is a beginning rather than an ending, a process of life rather than of death. It is the folding up of the shifting tent that we may take up our abode in the enduring mansion. It is the doffing of the beggar's rags that we may don the princely robes. It is the shuffling off of the mortal coil of flesh that the life within may have room to expand and may receive from God a "*spiritual body*" which may be a fit organ for the renewed spirit.

In these senses, then, amongst others, Christ Jesus "*abolished death.*" He has taken away its sting, which is sin. He has delivered from the fear of it, by revealing the glory that is to be. He has counteracted it, and virtually conquered it, by implanting the germ of eternal life in the believer's heart.

II. The thought contained in the first clause is expanded and stated in a more positive form when the apostle goes on to say "*and brought life and incorruption to light through the Gospel.*" Notice the expression, "*brought to light.*" It is not said that Christ Jesus was the first to propound the doctrine of the immortality of man, the first to teach that there is a life beyond the grave, but that He was the first to bring these truths into clear light. Men had had faint glimmerings of the truth before He came, but they had groped, comparatively speaking, in the dark. We have only to read the speculations of Plato, or the books of the Old Testament, to understand the force of the expression "*brought to light,*" as applied to Christ's declarations concerning a future state as contrasted with the guesses of the wisest heathen, or the faint hopes of Old Testament saints.

Let us ask more particularly

1. *What* it was that Christ brought to light.

2. *How* He brought it to light.

1. *What* did Christ bring to light? "*Life and incorruption.*" Not bare immortality. Not mere endless existence, which might be a curse rather than a blessing, and might be described as endless death rather than eternal life. What was the hope that heathen philosophers held out? That the human spirit, being of a different nature from the body, being uncompounded and therefore not capable of being separated into parts like the material body, might continue to exist forever as pure spirit. Was there anything cheering in this hope? A spirit without a body, an inhabitant without a home, a being without organs through which he might come into contact with God's universe: can any of us tell whether that would be a blessed life or not? Might it not be a dreary and unblessed existence dragged on through endless ages? Do not Paul's words express the natural feeling of human hearts: "*Not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life?*"

Not bare immortality, then, has Christ brought to light, but "*life and incorruption.*" Life of the highest sort, intellectual and spiritual; a life analogous to that which we now live, but with a renewed spirit in place of a sinful one, and a glorious, incorruptible, spiritual body instead of the body of flesh and blood; a life of ever expanding knowledge of God's works and ways and increasing delight in

adding to its stores; a life of close and warm fellowship with kindred spirits bound by ties which no death shall dissolve; above all, a life of growing nearness to God and likeness to Christ, of endless activity in God's service and boundless joy in His presence:—such is the life which Christ has brought to light through the Gospel. Who does not see the contrast? Who will not say that compared with the brightness of this revelation, the speculations of human reason have been only darkness?

2. *How did Christ bring life and incorruption to light?*

(1) *By His teaching.* By His own words, which are spirit and life, and by the words of those who spoke and wrote as they were guided by His Spirit. Listen: “*Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also.*” “*Because I live, ye shall live also.*” “*I am the Resurrection, and the Life: he that believeth on Me though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die.*” Spake ever man like this Man? There are those who believe that these words were not spoken by Jesus, or written by John, but were concocted by some clever forger in the second century, who palmed off his own hallucinations upon simple-minded Christian people. Believe it who can! To us they are the

words of Him "*in whom are all the treasures of wisdom and knowledge hidden.*"

(2) By His death. "*We behold . . . Jesus because of the suffering of death crowned with glory and honour, that by the grace of God He should taste death for every man.*" "*That through death He might bring to nought him that had the power of death, that is, the devil.*" "*Through death.*" It was the only way. If Christ was to redeem from the curse of the law, He must "*become a curse for us.*" If He would break the power of death, He must die. He did so. He tasted death for every man. In the act of dying He gained the victory over death, and now he says to every timid, but trustful soul, "*Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.*"

(3) By His raising of the dead. Once and again He gave proof that He held the "keys of death" by unlocking its portals and summoning back to human fellowship those who had passed beyond the reach of the voices of kindred. When he touched the bier at the gate of Nain and said, "*Young man, I say unto thee, Arise,*" and the dead man "*sat up and began to speak*"; or when to the man that had been dead four days He "*cried with a loud voice, Lazarus, come forth,*" and "*he that was dead came forth,*" Jesus demonstrated that "those other living, whom we call the dead," have not really ceased to live. Little is told of them, or by them. The absence of

information concerning the raised Lazarus is one of the most striking instances of the silence of Scripture.

“ ‘Where wert thou, brother, those four days?’
 There lives no record of reply,
 Which telling what it is to die
 Had surely added praise to praise.

.

Behold a man raised up by Christ !
 The rest remaineth unreveal'd ;
 He told it not ; or something seal'd
 The lips of that Evangelist.”

(4) *By His Resurrection.* This fact is, after all, the corner-stone of our Christian faith and hope. “*If Christ hath not been raised, then is our preaching vain ; your faith also is vain.*” But now hath Christ been raised from the dead, the first-fruits of them that are asleep.” That is to say, Christ was the first that rose from the dead to die no more. This was a new fact in the history of man. Lazarus and others had been restored, but only to see corruption again. Christ’s Resurrection demonstrates the continuity of life in the unseen world. “*I am . . . the Living One ; and I was dead, and behold, I am alive for evermore.*” “*Christ being raised from the dead dieth no more ; death no more hath dominion over Him.*”

This fact is laden with blessing for the race. The Resurrection of Jesus does not stand apart as an isolated and altogether inexplicable phenomenon having no relation to the experience of ordinary men.

Paul refuses to tolerate the views of those who accept the Resurrection of Christ, but deny the possibility of their own rising from the dead. "*We witness'd of God that He raised up Christ; whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised.*" "*But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.*" Not for himself only, but as the representative and first-fruits of redeemed humanity, Christ is risen from the dead. And so, when we commit to the tomb our dead who have fallen asleep in Jesus; and when our doubting souls, thinking of the many who have gone without returning or sending any friendly voice across the chasm that divides us to assure us that they still live and love us, are ready to ask with Job, "*If a man die, shall he live again?*"—we will listen to the voice of the Redeemer of mankind as He comforts Martha with words that lighten the gloom of the sepulchre by the assurance that the dead continue to live: "*I am the Resurrection and the Life: He that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die.*"

You know that in dealing with this theme I have had in mind an event which has occupied the thoughts of many throughout this land during the past few days—the death of Professor Young.

A great man—a great scholar, a great thinker, a

great teacher—has passed from our sight. There is no exaggeration in saying that Professor Young might have filled the Chair of Mathematics, or that of Classics, or that of Oriental Languages, as ably as he filled the Chair of Philosophy. Papers from his pen which were published in the *American Journal of Mathematics* proved him to be one of the ablest mathematicians of the age. While the range of his scholarship was remarkably wide, his mind was not simply a store-house of much learning, but he was an original and profound thinker. Above all he was a teacher—a prince among teachers—with a wonderful power, in the first place, of inspiring interest in whatever subject he taught and kindling enthusiasm on the part of his pupils, and, in the second place, of making his thoughts stand out in the sunlight, clear and luminous, so that the dullest might apprehend.

Many of Professor Young's contemporaries did not know how great he was, because he was so *modest*. He did not sound a trumpet before him, saying, "These are my opinions, listen and bow down." His modesty was almost excessive. Many a time have I been made uncomfortable by his deference to my judgment on some matter regarding which I knew that he was a master while I was only a pupil.

One outstanding characteristic was his *intellectual honesty*. He was incapable of any sharp practice with forms of speech to bring them into apparent harmony with his thoughts. He would have no credit for views which he did not hold. It was his

inability to give to the Westminster Confession the sort of assent which was expected by the Church that led to his resignation of his position in Knox College, and, subsequently, to his withdrawal from the ministry of the Presbyterian Church. On the same ground he declined to teach a Bible class in this church, or to act as an elder when elected some years ago by a very large vote. When I urged him to teach, his answer was, "I could not teach from the point of view which you and the Church would wish me to take."

Though thus self-excluded from office in the Church he loved—and no one that knew him would have dreamed of excluding him—was he not a genuine believer? Who among us doubts it? I would to God that all whose names are on our communion roll had the like faith in the living God, the same desire to be conformed to the image of Christ!

It was in May, 1878, that Professor Young became a communicant in St. Andrew's. He did not bring a certificate of church membership, as he might have done; but he wrote in substance as follows: "If you and your Session will allow me to come to the Lord's Table, putting my own construction on the act, I shall be glad to profess in this way my purpose to live soberly, righteously and godly." Without question he was heartily welcomed to the fellowship of the Church, and he remained a consistent member of St. Andrew's, a most regular and devout worshipper, an almost painfully attentive listener, a generous supporter of the missionary and philanthropic efforts of

the Church, until a few months ago when domestic considerations made it necessary for him to go to a nearer place of worship. He left us very reluctantly, and we as reluctantly parted with him, and he connected himself with the younger branch of this congregation on Jarvis street.

Is it not the case that as men grow riper, they allow many things to drop into the second place for which they once contended as vital? Professor Young had learned better than most of us to set the various elements of truth in their true relation to one another. Experience had taught him that "it is the simple things that are the great things." He kept always uppermost the great and weighty matters of faith in the living God, love to God and his neighbour, trust in the Saviour whose death for sin he thankfully commemorated. We speak sometimes of the old man coming back to the simple faith of his childhood. Yet the faith of the aged believer, while simple as a child's, has a strength and vigour which the child's faith cannot have. So was it with our beloved friend; he was no longer like the sapling, freshly planted in the garden of the Lord, but "*rooted and grounded in love . . . strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge.*"

Whittier's Poem, "The Eternal Goodness," had a great charm for him and reflected largely his own feeling. He read it to a company of delighted listeners not long ago, reading, as he was wont to do, with much expression.

“O friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of man I bear.

I trace your lines of argument;
Your logic linked and strong
I weigh as one who dreads dissent
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds:
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

.

Not mine to look where cherubim
And seraphs may not see;
But nothing can be good in Him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above;
I know not of His hate,—I know
His goodness and His love.

I dimly guess from blessings known
 Of greater out of sight,
 And, with the chastened Psalmist, own
 His judgments too are right

.

I know not what the future hath
 Of marvel or surprise,
 Assured alone that life and death
 His mercy underlies.

.

And so beside the Silent Sea
 I wait the muffled oar ;
 No harm from Him can come to me
 On ocean or on shore.

I know not where His islands lift
 Their fronded palms in air ;
 I only know I cannot drift
 Beyond His love and care."

It has occasioned no surprise to hear on all hands of Professor Young's wonderful influence over his students, and, especially, to learn that not in one or two instances, but in many, young men who had been tempted to agnosticism or infidelity had been brought back or kept from going astray by the influence of their great teacher's simple faith and beautiful life.

An old and dear friend came to see Professor Young after his stroke of paralysis. Standing a few feet from where he lay, she uttered simply the words "In the everlasting arms," and, though the power of speech was gone, the beautiful face was lighted up with a

glow which bore witness to the response of the soul. When the grand, gentle spirit passed away, one who had been watching by him said that it really seemed as if there were a "cloud of witnesses" hovering about in the room. "Imagination!" you say. Yes; but there is a blessed reality at the heart of it.

The scene in Convocation Hall was very impressive. The tone of the whole service was triumphant. Floral offerings were on this occasion at least appropriate. I could not help feeling, as I looked on the body robed in the academic gown which had been worn in the class-room, and saw the cap laid on the coffin-lid, as if some great military hero were being laid to rest. And had he not been a true soldier, inspiring men and leading them on in the battle of truth against falsehood, of reality against all shams and hypocrisies, of God and Immortality against all that would degrade and belittle humanity?

Our friend is fallen asleep, but only to wake to fuller and more glorious life. The scholar, the thinker, the teacher, the lover of truth, the child of God, has not ceased to live. "*This corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and the mortal shall have put on immortality, then shall come to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY!*"

IX.

CITIZENSHIP IN HEAVEN.

(10th September, 1893.)

“Who mind earthly things . . . our citizenship is in heaven.”—PHIL. iii. 19, 20.

In these words Paul contrasts two classes of persons and two ways of living. “Imitate me,” he says, “and those who live as I live.” He does not write thus in a spirit of egotism, or presumption, or self-righteousness; but in downright, intense earnestness. Paul has himself become the possessor of a new life, and he would have other men share the inspiration of that life. Every preacher of the Gospel ought to be able to make this appeal; and any minister whose life is in manifest contradiction to his preaching is fore-doomed to failure, however brilliant or scholarly he may be.

With great intensity—with tears—Paul warns his Philippian friends against the influence of the sensual, self-indulgent, earthly-minded men who professed to be Christians, but “were enemies of the Cross of Christ.” The Cross meant the taking away of sin; they clung to sin. The Cross meant self-sacrifice;

their lives were self-indulgent in the grossest forms—forms which even decent pagans would have condemned. The Cross meant unworldliness; they “minded earthly things.”

Paul draws a contrast between the principle that animated the lives of these sensual worldlings and the principle that animated his own life and the lives of his fellow-Christians. *They* “mind earthly things.” “*Our* citizenship is in heaven.” They have their view bounded by the earthly horizon; they believe in and live for what they can see and touch and taste—for what St. John so significantly describes as “all that is in the world, the lust of the flesh and the lust of the eye and the vain-glory of life.” The controlling influences which mould our lives are heavenly. The country of our allegiance is above. We draw our inspiration from the recollection of it.

Wherein, then, lies the radical difference between the one way of living and the other? What is exactly meant by “minding earthly things?” It does not mean being interested in our daily work and doing it diligently and successfully. “In diligence [be] not slothful,” wrote the same apostle, and he illustrated the meaning of his precept by pursuing the laborious occupation of making tents. It is simply a stupid idea that a man proves himself to be holy by neglecting his work on the plea of his interest in some religious meeting, or by doing it with a grudge as if his soul were stained by contact with this work-a-day world.

Nor is there here any condemnation of human

government, which is "ordained of God," nor any justification of the absurd talk one sometimes hears as to Christian men having nothing to do with politics because they are bound to keep clear of "the world." Undoubtedly we are bound to overcome the world, whether in politics, or in Church work, or in family or social life. Indeed, there is no warning so much needed in our day and in our land as the warning against the worldliness which in Protean forms threatens to eat as a canker the life of the Church.

What Paul does condemn is the doing of our work without any reference to God—separating our human interests and occupations from God—making things an end in themselves apart from God—putting money, or pleasure, or success, or power in the place of God. The problem to be wrought out by Christian men of business is to combine spiritual attainments with diligence and success in business—to be in the world, yet not of it—to "use" the world and its affairs and interests in such a way as really to lift up the spirit into the heavenlies.

When this problem is presented, some men give up at once the attempt to solve it. They say: "There is no use in being Quixotic. We do not live in Utopia. You must adapt yourself to your surroundings. There is no use in setting up an impossible standard. You cannot get on unless you do as others do." Now, such a view of life and conduct a Christian man has no alternative but to reject. If success be attainable only on condition of tampering with conscience, or setting aside the words of Jesus, the follower of Jesus must make up his mind to fail.

•

Other men cut the knot, they go as nearly as possible "out of the world." In the old days they went into monasteries. Now, they give up business and politics and study for the ministry, or seek to be connected with the Bible Society, or the Y.M.C.A., or the Salvation Army.

Now, a change of occupation is not necessarily the thing needed in order that a man may be spiritually minded, provided always that his occupation is useful and honorable. Selling Bibles is not intrinsically more holy than selling shirt-collars. You may be as worldly in a theological hall or in the office of the Y.M.C.A. as if you remain a lawyer's clerk, or a dealer in real estate, or a plumber's assistant. The ordinary rule is that given by St. Paul to the Corinthians: "Let each man abide in that calling wherein he was called," let him "therein abide with God." What a man must do is to find out for what work he is fitted, and then do it with his might as part of God's plan for the good of the community and the race. It may be but a little niche he has to fill—digging drains, or copying deeds, or grooming horses, or attending to a furnace—he will be more honourable in doing his humble task faithfully so that it may be fit for God's eye to see than in grasping at a higher position which he is unable to fill.

Even lower sorts of work may be idealized. "Who sweeps a room as for God's law makes that and the action fine," sings old George Herbert. How much more easily may the higher tasks of nurse, teacher, merchant, lawyer, physician, statesman, minister of

the Gospel, be lifted up ! The nurse, for example, has often more distasteful work to do than the shoe-black or the drain-digger ; she may do it merely for the sake of the wages she receives and then it will be irksome enough, but when done for the love of Christ and of suffering men it is worthy of the most cultivated and refined women. The lawyer may think only of his fee and of the quickest and sharpest way of earning it, and then his occupation is mean enough ; but if he realizes that his work is to assist in unravelling the tangled skein of human affairs in order to secure the rights of men, he becomes a co-worker with the Lord who loves righteousness. The statesman may manipulate men and organizations very cleverly so as to keep himself in power, and he will win the glory that belongs to a shrewd gambler ; or he may with singleness of purpose devote his powers with utter self-forgetfulness to the promotion of the lasting welfare of his country, and then the men who love their country will call him blessed. The minister of the Gospel may seek his office mainly for the "piece of bread" attached to it, and then he is one of the most degraded of men ; but when he gives himself humbly and whole-heartedly to the task of saving men and building them up in holy character, there is no work on earth in which God takes greater delight.

So, then, whether our work is of the lower or of the higher sort, let us do it as in the light of eternity, the light of God. Not that we are to be every moment consciously occupied in thinking about God and eternity, any more than we are to gaze from

morning till night at the sun while we are doing our daily work ; but that we are to let eternity flood the soul with light on all human relations and interests.

Jesus Christ made the ideal real. He transfigured the work of the carpenter, of the healer, of the teacher. It is possible for us to approximate to this ideal—"I can do all things in Him, who strengtheneth me." Let Christian men—men with large endowments for commercial life or professional work—not weakly drift with the current of worldly usage, nor yet think it necessary to pull aside into some quiet eddy where they will escape the force of the current. Victory over the world is better than escape from it. And victory is possible to the man who banishes "the spirit of fear" and works in "the spirit of power and of love and of a sound mind," confident that he is a co-worker with God. "This is the victory that overcometh the world, even our faith." Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?

X.

THE TRUE CONSOLATION.

(20th May, 1894.)*

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”—Rom. viii. 28.

Janet Roy, Maggie Henderson, John Bell, Robert Rowley, James Stewart, Jessie Haldane, such is the death-roll of this congregation for the past five weeks. In various forms, at different stages of the journey of life, the messenger has come—to one the appointed span of seventy years was lengthened out, to another but three summers were given. To one, after long and patient waiting, release came at last from the burden of the flesh. Another was stricken down suddenly, without any warning, save that which is given by the constantly increasing infirmities of years. One went amid comfort, another amid poverty and anxiety concerning wife and children. Two were taken in those bright early days when life seemed so full of hope and promise. Their bright faces had made sunshine in two happy homes, the affections of loving hearts had

* A few weeks after the death of Mrs. Macdonnell.

been twining around them with ever increasing tenderness and hope. And now there is darkness where the sunshine was; the fond hopes have been dashed to the ground. Under any circumstances it is hard to rob death of sadness—it is the climax of human ills; but it has peculiar elements of sadness when it comes to the young, the bright, the happy and hopeful. There are many sad hearts to-day, here and elsewhere. The hand of God has been heavy upon them. There are widows and fatherless from whom their strong guide and protector has been taken away. There are mothers weeping for their children. There are children upon whom the sorrows of life have begun too early to press. There are friends grieving over departed ones, whose love filled their lives with joy.

Here is a word of consolation. “We know that all things work together for good to them that love God.” On that assurance, as on a rock, plant your halting feet, ye sorrowing ones. He who went through poverty, suffering, shame and death for us has thrown by His life and death a new light upon *our* life and death. *His* life had little of what men count happiness—little of what the world calls joy, yet it was a most blessed life. *He* said, “Blessed are they that mourn, for they shall be comforted.” He said, “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” He had a deep peace which the world did not comprehend, and of that He said, “Peace I leave with you; *My* peace I give unto you.” Such words He

spoke with human lips on earth. And what says He now from heaven ? Even the same that He said with a voice “as the sound of many waters” to John, “your brother and companion in tribulation” when He was in the isle of Patmos : “Fear not ; I am the first and the last : I am He that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of Hades and of death.”

Through all the changes of the seasons—through all the changes of life—through suffering, sorrow and death, let us cling to Him who has the right to speak such words of power as these.

PRAYERS.

I.

FOR THE FORTY-EIGHTH HIGHLANDERS.

God of our fathers, in Thee do we put our trust. Our own arm cannot save us; but Thy right hand and Thine arm and the light of Thy countenance.

O Lord of Hosts, who hast in times past gone forth with our armies, be Thou with us and with our fellow-soldiers, whithersoever we go. In the assurance of Thy guidance, may we be strong and of a good courage.

In the name of our God will we set up our banners. May these colours never be displayed on the side of injustice or tyranny or wrong; but only and always in the cause of freedom and righteousness and our country's weal.

Give peace in our time, O Lord. Should these Thy servants ever be called to fight the battles of their country, may they be enabled to do so as becometh good soldiers of Jesus Christ, seeking to maintain consciences void of offence towards Thee and towards men. Hasten the time when the Prince of Peace shall reign over all nations, so that men shall realize their

brotherhood in Christ, and wars shall cease unto the ends of the earth.

God save the Queen. We bless Thee for her long and prosperous reign. May Thy blessing rest upon her during her remaining years. May Thy Spirit strengthen her heart; may Thy providence prosper her government. May she receive at last the crown of glory.

II.

A MORNING PRAYER FOR THE CHILDREN.

Heavenly Father, I thank Thee for this new day. Help me to spend it so as to please Thee. Help me to think, speak and act as a child of God. May I learn of Jesus to be loving and gentle, meek and lowly, forbearing and forgiving. Help me to be obedient to my parents and dutiful to teachers and friends. Keep me from false or angry words, from selfish or unkind acts. Forgive all my sins, and may Jesus dwell in my heart so that I may be strong to resist temptation and to do what is right. May all my days be made glad with Thy presence, and may I dwell in the Father's house for ever, through Jesus Christ, my Lord!

III.

INTERCESSORY PRAYER AFTER SERMON.

(29th October, 1876—Sermon on Romans xii. 13.)

O God, who hast made the light of Thy glorious Gospel to shine on us, bless Thy word which we have heard this day. May it be received into our hearts with faith and love, and by it may we be strengthened for every good word and work.

Eternal Father, of whom every family in heaven and earth is named, who hast called us into the fellowship of Thy Son Jesus Christ, we desire to remember at Thy throne of grace all with whom we have part in the communion of saints. We beseech Thee to drive out of our hearts the spirit of selfishness and implant the spirit of love, that we may be ready to bear the burdens of others and to have fellowship in their necessities. For the sake of Him who though He was rich, yet for our sakes became poor, who had not where to lay his head on earth, may we remember the poor and be willing to minister food to the hungry and clothing to the naked. For the sake of Him who was deserted by friends in the hour of His great need, may we not be forgetful to entertain strangers, but be given to hospitality. May we remember the words of the Master, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

O Thou who hast made of one blood all nations of men, remember, we beseech Thee, every creature

of Thine for good, and visit the whole world with Thy mercy. Let the light of Thy blessed Gospel shine, and let the darkness be scattered. May we not be forgetful of our duty to extend, by word and life and gifts, the knowledge of Christ.

IV.

PRAYER AFTER SERMON.

(*Psalm cxix. 18.*)

O Lord, open Thou our eyes that we may behold wondrous things out of Thy law. Whatever veils of indifference, or prejudice, or sinful indulgence have hindered the entrance of the light into our souls, let them be taken away. May our delight be in Thy law. May Thy words be a joy to us and the rejoicing of our hearts. May Thy statutes be our songs in the house of our pilgrimage. May the law of Thy mouth be better to us than thousands of gold and silver.

May Thy word be a lamp unto our feet and light unto our path. Give us understanding and we shall keep Thy law. Make us to go in the path of Thy commandments. Incline our hearts unto Thy testimonies and not to covetousness.

As thou hast spoken to us by Thy Son—the Word that was made flesh and tabernacled among us—let our hearts be open to receive Him who is the Way the Truth and the Life. May we feed on Him the Living Bread. May we know Him and in this knowledge have eternal life.

V.

PRAYER BEFORE COMMUNION.

(Friday, 13th October, 1876.)

Almighty and most merciful God, Thou art glorious in holiness. Thou art of purer eyes than to behold iniquity. The way of the wicked is an abomination unto Thee. Evil shall not dwell with Thee.

Father! we have sinned against heaven and in Thy sight, and we are not worthy to be called Thy children. We know that in us dwells no good thing, for when we would do good, evil is present with us, and we see a law in our members warring against the law of our minds. Lord, deliver us from this body of death, from this tyranny of sin.

Our burden, Lord, is heavy—the burden of duties unfulfilled; of opportunities lost; of talents hidden; of days wasted forever; of words unspoken, or spoken untruly, idly, unlovingly; of evil thoughts, again and again reappearing, even as they were first admitted into the heart. O let the pitifulness of Thy great mercy loose us from the bonds of those sins which we have committed. Forgive the daily sins of our present life and remember not the offences of our youth. O cleanse Thou us from secret faults; keep us back from presumptuous sins. Lord, pity and cleanse, save and forgive, for Thy mercy's sake.

Behold, Lord, we come at Thy call; we come, weary

and heavy laden with the burden of our sins: be it unto us according to Thy gracious word. Lord, in no wise cast us from Thee. May we find rest in Thee. Say unto each weary soul, "Be of good cheer, Thy sins are forgiven thee." Say unto each weak and helpless one, "Thou art loosed from thine infirmity." Say unto each tried and tempted one, "My grace is sufficient for thee."

In the prospect of sitting down at Thy holy table, may we be enabled to look upon Him whom our transgressions have pierced and to mourn. Conscious of our own great unworthiness, may we be comforted by His unfathomable love. May the memorial of His suffering and death deepen in us the sense of the evil of that accursed thing which cost the Son of God so much. May the remembrance of His dying love quicken our love to Him, and may we, in all time to come, walk before Thee in holiness and righteousness of life, to the glory of Thy holy name.

VI.

PRAYER AFTER SERMON—COMMUNION SUNDAY.

(15th October, 1876.)

Our Father in heaven, we bless Thee that Thou didst send Thy Son to seek and save us the lost : that He came not to be ministered unto, but to minister, and to give His life a ransom for many.

We bless Thee that He who was the Ancient of Days became for us a little child ; that He who had been in Thy bosom from eternity was for our sakes born of a woman and cradled in a manger ; that He who knew no sin was tempted of Satan in the wilderness that He might succour us when we are tempted ; that He by whom Thou didst make the worlds endured for us hunger and thirst and weariness and had not where to lay His head on earth.

We bless Thee that Thy Son was so patient and tender to men and women on earth, that we might learn to trust Him ; that He washed His disciples, feet, that we might learn to render humble services of love to one another ; that He wept and groaned at the grave of Lazarus, that we might know His sympathy with all our sorrows.

We bless Thee that He endured for us the agony in the Garden ; that for us He was left to watch and pray alone ; that for us He was betrayed and bound, spat upon and buffeted ; that for us His hands and

feet were pierced with nails; that for us He was numbered with transgressors and did hang in shame and torture on the Cross; that for us He suffered the hiding of Thine own countenance; that for us He tasted death and was laid in the grave.

Blessed Jesus, Thou Man of Sorrows, Thou greatest and lowliest One, Thou Lamb of God that takest away the sin of the world, Thou who lifted up on the Cross drawest all men unto Thee, write the story of Thy life and death on our hearts, we beseech Thee, that the remembrance of Thy shame and sorrow may move us to love and gratitude.

Now, Lord, give us of Thine own wherewith to serve Thee. Clothe us with the wedding garment of Thy righteousness that we might be fit to sit at Thy table. Feed us with thine own flesh and blood, that we may be truly nourished. Let Thy banner over us be love. May the language of our hearts be, "What shall we render unto the Lord for all His benefits towards us? We will take the cup of salvation and call upon the name of the Lord."

Unto Thee who hast washed us from our sins in Thine own blood and made us kings and priests unto God and Thy Father, be glory forever. Amen.

INDEX.

- Aberdeen, Scotland, 137, 141.
 Aberdeen, Earl of, 340, 391.
 Alexander, Miss Isabella, 288 *ff*, 301.
 Alexandria Bay, 181.
 Allan Park, 14 *f*.
 Armour, E. Douglas, 270.
 Arthurs, William, 82.
 Augmentation, 199 *ff*, 208 *f*, 275, 308, 363.
 Bain, Rev. James, 63 *f*, 66.
 Baltimore, 79.
 Banff, N. W. T., 283.
 Barclay, Rev. Dr. John, 52, 61 *f*, 68, 237.
 Bathurst, N. B., 1, 3.
 Beecher, Henry Ward, 80.
 Behnke, Dr. Emil, 317, 320.
 Bell, Joseph, M. D., 194.
 Belledune, N. B., 209.
 Berlin University, 25 *ff*.
 Bethune, James, 73, 82, 230.
 Bible Reader, 234, 302 *f*, 323.
 Binscarth, Man., 282.
 Black, Prof. John, 28, 142.
 Blaikie, Rev. Dr. W. G., 336.
 Boville, Rev. R. G., 280.
 Branch Sunday School, 328.
 Brindisi, 319 *f*.
 Brown, Gordon, 252.
 Browne, Dr. Lennox, 316 *f*, 320.
 Buchanan, Rev. J., M. D., 239.
 Buffalo, N. Y., 240.
 Building Committee of St. Andrew's Church, 82.
 Burns, Rev. Dr. R. F., 279.
 Calgary, N. W. T., 283.
 Campbell, Miss Eleanor, 335.
 Campbell, Rev. Robert, D. D., 20 *f*, 52, 69, 84, 86, 88 *ff*, 190, 196, 359, 391.
 Campbell, Mrs., 1 *ff*, 21, 35, 136 *ff*, 240, 256 *f*, 352, 381 *ff*.
 Campbell, Rev. Robt., Sc. D., 201 *ff*.
 Campbell, Mr. Robert, 335.
 Canterbury, England, 188.
 Cap-à-l'Aigle, 141, 240, 335, 340, 381.
 Carfrae, Thomas, 67.
 Carmichael, Rev. Dr. James, 65, 77 *f*.
 Cartwright, Sir Richard, 267.
 Cassels, Hamilton, 161, 193 *f*, 291 *f*, 295, 300, 346.
 Castle, Rev. Dr., 181.
 Caven, Rev. Dr. William, 95, 98, 105, 107, 110, 125, 131, 252, 258, 264, 266, 270, 272, 275, 347.
 Ceylon visited, 319.
 Chalmers, Rev. Dr. Thomas, 54.
 Chalmers Church, Kingston, 192.
 Chalmers, Mr., 209.
 Chaplain of the 48th Highlanders, 329 *ff*.
 Character of Mr. Macdonnell, 3, 5 *ff*, 13, 16 *f*, 19 *f*, 22 *ff*, 29 *ff*, 36 *ff*, 44 *ff*, 52, 62, 64, 69 *f*, 72, 75, 95, 146 *ff*, 158, 219 *ff*, 243, 248, 251, 284, 315, 322, 356 *ff*, 378, 380 *f*, 392-408.
 Charlton, John, 266, 270, 272.
 Chatham, N. B., 279.
 Chicago Exposition, 340.
 Children of Mr. Macdonnell, 321, 340, 344, 360, 383, 390.
 Church Building, 82 *ff*.
 Church of Scotland in Canada, 75 *f*, 91 *f*.
 Clark, Dr. Daniel, 302.

- Cobourg, Ont., 209.
 Cochran, Rev. Dr. William, 126.
 Coffee-houses, 184, 188.
 Confession of Faith, 36 *ff*, 62 *ff*, 90, 96 *ff*, 254 *ff*.
 Cook, Rev. Dr. John, 52, 86, 92 *f*, 128.
 Cooke's Church, Toronto, 68.
 Cornell University, 181.
 Cornwall, Ont., 43.
 Correspondence, 207 *f*.
 Courtice, Rev. A. C., 264.
 Cowan, Prof. Henry, 29, 141.
 "Cranks," Religious, 93.
 Crathie, Scotland, 142.
 Crawford, Professor, 25.
 Cumberland Presbyterians, 182.
 Cunningham's "Historical Theology," 50.
 "Daisybank," 137.
 Dale, Robert F., 240, 280.
 Davidson, Dr. C. P., Q.C., 270.
 Davidson, Col. John I., 302, 328.
 Deas, Miss, 57.
 Dennistoun, Judge, 178.
 Dobie, Rev. Mr., 52, 168.
 Dorner, Professor, 25 *f*.
 "Dorset" School, 161, 288 *ff*.
 Douglas, Rev. James, 44.
 Douglas, Dr. James, 12.
 Douglas, Dr. Robert, 9.
 Douglas, Rev. Dr. George, 270.
 Dover, England, 188.
 Drummond, Rev. D. R., 334 *f*, 338, 386 *f*, 391.
 Duluth, Minn., 78.
 Dunbar, Scotland, 188.
 Dundee, Scotland, 375.
 Easter Sunday service, 346.
 Ecclesiasticism in the State, 262 *ff*.
 Edinburgh visited, 8, 144, 324, 375.
 Edinburgh Academy, 8.
 Edinburgh University, 23.
 Egypt visited, 317 *f*.
 Eldership of St. Andrew's Church, 73, 161, 230, 240, 280, 291, 341 *f*, 369.
 Equal Rights movement, 259 *ff*.
 Equal Rights speeches and addresses, 265 *ff*, 278 *f*.
 Esquimaux, B.C., 283.
Euchologion, 223 *f*.
 Evangelical Alliance, 79, 265.
 Ferguson, Hon. Adam, 55.
 Ferguson, George, 58.
 Fisher, Edward, 174 *f*.
 Flint, Prof. Robert, 183.
 Foreign missions, 200 *f*.
Freeman, York, 68.
 Frizzell, Rev. W., 208, 258.
 Fulton, Alex. T., 82, 337.
 Funerals, 347, 390 *f*.
 Future Punishment, 90 *ff*, 102 *ff*, 459.
 Galt Grammar School, 9.
 Gandier, Rev. Alfred, 229, 237, 240, 276, 380.
 Gardiner, Miss Margaret, 234, 302 *f*, 323.
Gazette, York, 68.
 Geikie, Dr. W. B., 240.
 Gemmell, Alexander, 231, 327.
 General Assembly, 98 *ff*, 115 *f*, 120 *f*, 240, 242, 275, 310 *f*, 338, 363 *ff*, 380.
 George, Dr. James, 12.
 German literature, 27, 314.
 Germany, Residence in, 25 *ff*.
 Gibraltar, 317, 319.
 Gibson, Rev. Dr. J. Monro, 175.
 Gibson, Professor, 40.
 Gilmor, I. C., 82, 230.
 Gilray, Rev. Alexander, 404.
 Gladstone, W. E., 263.
 Glasgow, Scotland, 142, 144, 376.
 Glasgow University, 23.
 Glebe lands of St. Andrew's Church, 72, 227.
Globe, Toronto, 294.
 Glover, Rev. Dr., 36.
 Goldsmith, Rev. Thomas, 326, 341.
 Good Friday service, 346.
 Gordon, Prof. D. M., 28, 84, 146 *ff*, 363 *f*, 366.
 Graduation at Queen's College, 9.

- Grant, C. M., 31 *ff*, 375.
 Grant, Principal G. M., 162 *ff*, 179,
 184, 198, 275, 347, 386, 391, 398.
 Grant, R., 182.
 Gregg, Rev. Dr. William, 181, 247,
 252, 373.
- Halifax, N.S., 1, 121, 240, 279,
 367.
 Hall, Rev. Dr. John, 336.
 Hamilton Grammar School, 9.
 Harris, Rev. James, 66, 68.
 Harris, Prof. R. Carr, 209.
 Hart, S. R., 328.
 Hart, Prof. Thomas, 21, 76, 366 *ff*.
 Harvie, Mrs. John, 302.
 Hay, Robert, 82.
 Health of Mr. Macdonnell, 283 *f*,
 312 *ff*, 326, 331, 340, 354, 368 *f*,
 375-384.
 Heidelberg, 28.
 Henderson, Rev. Dr., 375.
 Hengstenberg, Professor, 26.
 Henning, Mrs., 57.
 Herdman, Rev. Mr., 170.
 Herald, Rev. James, 71.
 Higginbotham, W., 82.
 Highland Regiments, 67, 329.
 Hincks, Hon. Francis, 67.
 Hockin, Mrs., 169 *f*.
 Home life, 352 *f*, 361.
 Home missions, 75 *ff*, 174, 199 *ff*,
 282 *f*, 316, 356.
 Homesickness, 320.
 Hopkins, E. J., Mus. Doc., 188.
 Hoskin, Rev. R. H., 291.
 Hossack, Rev. D. C., 346.
 Howland, W. H., 265 *f*.
 Hudson River, 79.
 Hunter, Rev. Dr. W. A., 400.
 Hymns, 70, 78, 186 *ff*, 190, 338, 363,
 370 *ff*.
- Immigrant lads assisted, 238 *f*.
 Inductions, 43 *f*, 65 *f*.
 Inglis, Rev. Dr. David, 79.
 Inglis, Russel, 82, 211, 236, 342.
 Instrumental church music, 68.
 Iona, Scotland, 142.
- Jacques, John, 82.
 Jameson, W. M., 82.
 Jeffrey, Rev. T. W., 72.
 Jenkins, Rev. Dr., 52, 127 *f*, 191,
 196 *f*.
 Jesuits' Estates in Quebec, 259 *ff*.
 Job, Book of, 233 *f*.
 Jones, Hon. A. G., 279.
 Joss, John, 228, 240, 280.
 Jubilee of St. Andrew's Church,
 Toronto, 181.
- Kaogassikok Lake, 77.
 Kay, Frank, 313 *f*.
 Kay, John, 161, 230, 300, 313, 327 *f*.
 Keith, George, 240.
 Keith, George A., 303.
 Kellogg, Rev. Dr. S. H., 256.
 King, Rev. Principal John M., 98,
 105, 201 *f*.
 Knox Church, Toronto, 68.
 Knox College, Toronto, 89, 162,
 258.
- Lady Parish, 54, 325.
 Laidlaw, Rev. Dr. R. J., 167.
 Lake Country, England, 142 *f*.
 "Lalla Rookh," 16.
 Lash, Z. A., 82.
 Last days, 387 *ff*.
 Last message to his people, 384 *f*.
 Leach, Rev. Wm. T., 68.
 Lectures to students, 368 *f*.
 Lee, Prof. Robert, 25, 40.
 Leitch, Prof., 22.
 Leith, Scotland, 13.
 Licensure, 39, 42.
 Loch Katrine, 143.
 Logie, Rev. Dr., 54.
 London, England, 142, 235, 316.
 "London House," 288 *ff*.
 Lyle, Rev. Dr. Samuel, 280, 347.
- McCarthy, Dalton, 266 *f*, 272.
 McCosh, Rev. Dr. James, 54.
 McDonald, C. S., 240, 327,
 Macdonald, Rev. James A., 214 *ff*,
 278.
 Macdonald, Sir John A., 166, 321.

- Macdonald, J. K., 270, 272.
 Macdonald, Wm., 28.
 Macdonnell, Mrs. D. J., 47 *ff*, 53 *ff*,
 80, 136, 138, 149 *ff*, 177, 188 *ff*,
 247, 257, 313, 320 *f*, 325, 337,
 343 *ff*, 358 *f*.
 Macdonnell, Rev. George, 1 *ff*, 41,
 43, 45, 57, 71 *f*, 114.
 Macdonnell, Mrs. George, 2, 6, 167,
 188 *f*.
 Macdonnell, George M., 14, 24, 38,
 45.
 Macdonnell, John M., 14, 175, 189,
 197 *f*.
 McGee, David, 193 *f*, 240, 313, 317.
 McGill, Hon. Peter, 67.
 Macgillivray, Captain Dugald, 303,
 306, 329.
 McGregor, Rev. P. G., 122, 124, 128.
 Machar, Rev. Dr. John, 12.
 Machar, Mrs. John, 13.
 Machar, Miss, 10, 170, 172, 298, 340.
 Machar, John M., 12.
 Mackay, Rev. Dr. A. B., 204.
 Mackenzie, William Lyon, 67.
 Mackerras, Prof. J. H., 86, 123 *f*,
 164, 178 *ff*.
 McKnight, Rev. Principal, 119 *f*,
 126.
 McLaren, Rev. E. D., 283, 355, 359,
 404.
 McLaren, Prof. Wm., 84.
 Maclaren, J. J., 266.
 Maclaurin, E. A., 240, 328.
 Maclean, Dr. Donald, 12.
 McLean, A. Farquhar, 156, 240,
 328.
 McLean, Thos. A., 73.
 MacLennan, Mr. Justice James, 161,
 252.
 McLennan, Rev. K., 52.
 McLeod, Rev. Dr., 129.
 Macleod, Norman, 24, 38.
 McLeod, Rev. P. McF., 281.
 McMillan, Rev. Alex., 374 *ff*.
 McMurrich, Hon. J., 181.
 MacMurchy, Angus, 282, 284.
 MacMurchy, Archibald, 51 *f*, 61,
 70 *f*, 73, 155 *f*, 181, 210, 287.
 MacMurchy, Mrs., 210, 278.
 Macrae, Rev. Dr. Donald, 101, 365 *f*.
 McTavish, Rev. Dr., 301.
 McVicar, Rev. Principal D. H., 109,
 115, 275.
 McVicar, Rev. J. H., 387.
 Mail, The Toronto, 46, 101 *ff*, 264.
 Malta, 319.
 Manitoba, Visits to, 76 *ff*, 175 *f*, 282,
 311, 367.
 Manitoba Schools, 273 *f*.
 Manse, St. Andrew's, Toronto, 80 *f*.
 Massie, James, 230 *f*, 302.
 Mathieson, Rev. Dr. Alex., 52, 86.
 Melrose, Scotland, 143.
 Melville Church, Fergus, 17, 54.
 Men's Association of St. Andrew's,
 292, 296, 300.
 Michie, James, 61, 82, 156 *f*, 194 *ff*.
 Michie, Miss, 196.
 Middlemiss, Rev. Dr. James, 57.
 Middleton, W. E., 342.
 Milligan, Rev. Dr. G. M., 160, 181,
 252, 347, 374, 404.
 Milligan, Wm., 82.
 Mills, Hon. David, 267.
 Milnes, James, 2.
 Ministerial Association, Toronto,
 258, 264.
 Milton, Ont., 71.
 Mission School, 70, 73, 81.
 Mitchell, William, 61, 73, 82, 109,
 156, 194, 247, 323, 328.
 Mitchell, Rev. William, 109.
 Moore, Samuel, 297.
 Moosomin, Man., 282.
 Morris, Hon. Alex., 181.
 Morris, Hon. Wm., 67.
 "Mothers' Meetings," 234.
 Mowat, Prof. J. B., 24, 100 *f*.
 Muldrew, John, 240, 297, 341.
 Mulock, Vice-Chancellor Wm. 252.
 Murray, Rev. Robert, 186 *ff*, 370 *ff*.
 Muskoka, 240.
 Mutch, Rev. John, 256.
 Naples, 317.
 Neil, Rev. John, 391.
 Nelson and Waterdown, 9.

- Nepigon River, 77.
 New Year's, 176 *f*, 184 *f*.
 New York City, 79, 374.
 Nichol, Rev. P. E., 277.

 Oban, Scotland, 142.
 O'Brien, Henry, 267.
 O'Brien, Col. W. E., 266, 270.
 Offers of churches, 43, 46, 60, 191, 192.
 Old St. Andrew's, Toronto, 71, 84 *f*, 160, 181.
 Ordination, 39, 42.
 Organ of St. Andrew's Church, 227 *f*.
 Orkney, 46, 66, 137 *ff*, 188 *ff*, 235, 322 *ff*.

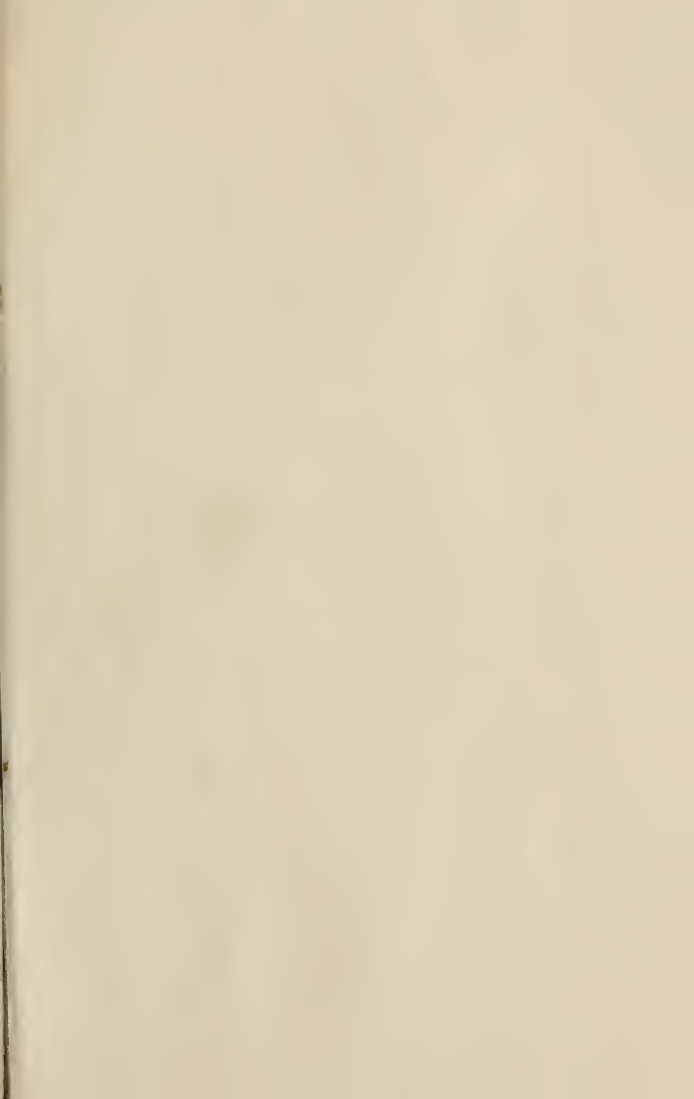
 Pacific coast visited, 281 *ff*.
 Paisley, Scotland, 144, 375.
 Pan-Presbyterian Council, 182 *f*, 335 *f*.
 Parsons, Rev. Dr., 301.
 Perry, Capt. Chas., 82.
 Peterboro', 43 *ff*, 58 *ff*, 132.
 Philadelphia, 79, 182 *f*.
 Port Arthur, 77, 175.
 Potts, Rev. Dr. John, 181.
 Prayers, 139, 216 *f*, 223 *f*, 389, 390, 499-506.
 Preaching, 47, 75, 88, 108, 138 *f*, 182, 222 *ff*, 231, 256 *f*, 311, 340 *f*, 355, 365, 409-498.
 Presbytery of Edinburgh, 39, 42.
 Presbytery of Edinburgh, U. P., 40.
 Presbytery of Guelph, 22.
 Presbytery of Toronto (Church of Scotland), 62 *ff*, 244.
 Presbytery of Toronto, 96, 111, 254, 258, 310.
 Prince Albert, N. W. T., 311.
 Princeton, 79 *f*.
 Pringle, Rev. John, 404.
 Pringle, T. M., 82.

 Queen's College and University, 9 *ff*, 18, 162 *ff*, 236, 370.
 Reid, Rev. Dr. Wm., 252.

 Removal of St. Andrew's, 73, 81.
 Rintoul, Rev. Wm., 66, 68.
 Robb, G. C., 228.
 Robertson, Rev. Fred. W., 47 *ff*.
 Robertson, Rev. Dr. James, 176, 391.
 Robinson, Joseph, 193, 240.
 Rogerson, J. M., 82.

 St. Andrew's Church, Fergus, 8, 54, 71.
 St. Andrew's Church, Montreal, 60.
 St. Andrew's Church, Peterboro', 43 *ff*, 60.
 St. Andrew's Church, Toronto, 60 *f*, 65 *ff*, 72 *ff*, 81 *ff*, 133 *ff*, 171 *ff*, 181, 193 *ff*, 206 *f*, 227 *ff*, 236, 280, 285, 311 *f*, 327 *f*, 332 *ff*, 369.
 St. Andrew's Institute, 287 *ff*.
 St. Enoch's Church, Toronto, 71.
 St. James' Square Church, Toronto, 217.
 St. John, N. B., 362 *ff*.
 St. Luke's Church, Bathurst, 2.
 St. Magnus Cathedral, Kirkwall, 138, 323.
 St. Mark's Church, Toronto, 228 *ff*, 237, 240 *f*, 276 *ff*.
 St. Paul's Church, Montreal, 191.
 Salary of Mr. Macdonnell, 72, 191, 193, 337.
 Sand Banks, The, 236.
 Scarth, Robert, 56.
 Schools, Separate and Public, 271 *ff*.
 Scotland visited, 7, 22 *ff*, 137 *ff*, 188 *ff*, 194, 374 *ff*.
 Scott, Rev. Marcus, 276 *f*.
 Second Presbyterian Church, Chicago, 192.
 Sedgwick, Rev. Robert, 129.
 Sedgwick, Rev. Thos., 115.
 Sermon, The first, 14 *f*.
 Shepard, W. A., 240, 369.
 Small, John T., 291.
 Smellie, Rev. Archibald, 194.
 Smellie, A. G. P., 339.
 Smellie, Rev. Dr. George, 53 *f*, 55 *ff*, 182, 235 *f*, 338 *f*, 383.

- Smellie, Mrs. George, 55 *ff*, 235, 338 *f*, 345, 383.
 Smellie, G. L., 339.
 Smellie, Miss I. L., 175, 235, 340, 370, 379 *ff*, 383, 390.
 Smellie, James, 159.
 Smellie, Robert S., 174, 231, 341, 390.
 Smellie, Dr. T. S. T., 175.
 Smellie, Wm., 181 *f*.
 Smith, Goldwin, 301.
 Somerville, Rev. J. F., 229.
 Spence, Miss, 298.
 Staffa, Scotland, 142.
 Stafford, Rev. E. A. 264.
 Stanley, Lord, 272.
 Starr, Leander, 1.
 Stewart, Alex., 240.
 Stewarton Church, Ottawa, 340.
 Storm, W. G., 83.
 Strachan, James, 297, 302.
 Strathy, Mrs. (Emma George), 298, 305 *f*.
 Strauchon, Miss Cecilia, 303.
 Stuart, Rev. James, 280.
 Stuart, Rev. J. G., 277.
 Sunday car question, 331 *f*, 340.
 Sunday observance, 38 *f*, 232.
 Sutherland, Rev. Dr. Alex., 266.
 Swing, Rev. Dr., 175 *f*.
 Switzerland visited, 27 *f*.
 Tassie, Dr., 9.
 Temperance question, 184, 242 *ff*.
 Temporalities Fund, 192.
 Theological Club, 280.
 Toleration, 250 *f*.
 Topp, Rev. Dr., 122, 124, 128, 149.
 Toronto University, 162, 225, 252.
 Toronto, Grey and Bruce Railway, 296.
 Traill, Rev. Walter, 54.
 Trial before the Church courts, 96 *ff*, 140, 146 *ff*, 251.
 Trosachs, The, 143.
 Tweed Valley, Scotland, 143.
 Twining, Dr., 1.
 Union of Canadian Presbyterians, 83 *f*, 91, 165.
 Universalism, 108.
 Urquhart, Rev. Dr., 43.
 Vancouver, B.C., 283.
 Vankleek Hill, 18.
 Vatke, Prof., 26.
 Victoria, B.C., 283.
 Virden, Man., 285.
 Walker, The Misses, 298.
 Wallace, Rev. Robert, 276.
 Walsh, E. H., 302.
 Warden, Rev. Dr. R. H., 201, 204, 208, 311.
 Wardsville, 21.
 Warsaw Springs, N.Y., 338.
 Washington, D.C., 79.
 Watt, Dr. John, 28.
 Watt, Rev. Mr., 319.
 Weir, Rev. Prof., 24.
Westminster, The, 214.
 Wiarton, 208.
 Williamson, Rev. Dr. James, 12.
 "Willing Helpers," 234.
 Wilson, Sir Daniel, 252, 301.
 Wilson, Geo. H., 73.
 Wilson, Prof. John, 54, 143.
 Winnipeg, 76, 78, 175, 198, 285.
Witness, Montreal, 89 *f*.
 Women's Association of St. Andrew's, 292, 300, 337, 349 *ff*.
 Women's Foreign Missionary Society, 339, 349.
 Wright, Prof. R. Ramsay, 225.
 Wylie, Robert J., 240, 341.
 York Town Line Church, 206.
 Youghal, N.B., 210 *ff*, 278.
 Young, Prof. George P. 225, 234, 247 *ff*.





**PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET**

UNIVERSITY OF TORONTO LIBRARY

